

*Dedicated to
all children, everywhere,
and especially to
my three children,
Richard Guilfoyle,
Mary Lihan,
Ruth Freda*

**THE
PSYCHOLOGY OF CHILDHOOD
TO MATURITY**

by

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London

WM. HEINEMANN · MEDICAL BOOKS LTD
1946

First Published July, 1946



THIS BOOK IS PRODUCED IN
COMPLETE CONFORMITY WITH THE
AUTHORISED ECONOMY STANDARDS

*Printed in Great Britain by
McCorquodale & Co. Ltd, London*

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CHAPTER I

INTRODUCTION

THE art of living is one that is of importance to all of us. Psychology is the study of behaviour, and applied psychology should improve our skill in the art of living. This book deals especially with those discoveries made in the process of applying psychology to the problems of life since the opening of the twentieth century. It has been written to meet what the author believes is a real need in relation to the twofold objective of a happy and a useful life.

Our individual outlook on life is very greatly influenced by our experiences, particularly those of early child-hood. This shaping of the character is of great significance, and determines both the happiness and the social value of most people. Fortunately it has been proved in many cases that if we apply our minds to the examination of our characters we can manage to reshape those aspects we find to be at fault. This reshaping of faulty features in our character, this creating of a better state of mental health, is no easy task, but it is usually possible, in difficult cases it may, however, require prolonged treatment by a highly skilled psycho-therapist.

The grave responsibility that rests on each one of us is so to treat our fellow creatures that we give them no causes for either mental ill-health or faulty character formation. The book therefore discusses first the formation of the character in the infant. Then follows a general discussion of the wider aspects of education and of mind training during childhood and later life. Most people seem to consider that mind training is a matter for school, college or university, and so give no

thought or effort to the subject in their adult life. Yet many are afflicted with the symptoms of mental faults such as worries, lack of concentration and mind-wandering, irritability, depression, anxiety, or faulty memory. These are all aspects of mind training and mental health and so receive discussion in this book.

As we pass through life various problems are common to nearly all human beings. A number of these are discussed. The period of adolescence, for example, often presents grave difficulties to both parents and children, and, owing to lack of understanding, there is unhappiness and injustice to parents and to children. The chapter on adolescence is written to be helpful to both parties.

From adolescence, and for the rest of life, the sex element enters into the pattern of living. Its function should be to contribute variety, beauty, happiness and a sense of completeness to the adventure of living. Often enough this is not achieved, and sex proves a cause for unhappiness, an incubus that haunts us, and a source of feelings of frustration and incompleteness. Chapters dealing with the differences in mental outlook of man and woman, and with sex, love and marriage, will, it is hoped, enable many to orientate their mental outlook so that sex is not a grave problem, or an alternation of periods of happiness and unhappiness, but a part of the richness of life. Throughout many chapters of this book the influence of sexual aspects of experience on mental outlook and health necessarily receive mention.

We fulfil our lives in the company of our fellow human beings. To have some understanding of their mental processes, and the reasons for their behaviour, should enable us to be more sociable and more tolerant. The whole of the book is to some extent addressed to

this subject, but there are special chapters dealing with patterns of behaviour and the problems of delinquency.

What has science to say about the ultimate problems of life? No survey of living is complete that fails to face these subjects in a reasoned manner. They are discussed in the later chapters of the book.

Throughout the book each chapter has grown out of the preceding chapters and so the point of view has not always been quite complete. Some subjects have been mentioned to a sufficient extent in earlier chapters, and then more fully developed in a later chapter. The final chapter, however, is used for a review of the contents of the book, with comments arising from the more complete view that has, by then, been put forward. The contents of any one chapter should not be regarded as giving the complete point of view until this final chapter has been read.

It is the hope of the author that this book will be read by many who are new to the subject. To them a suggestion may be helpful. The amount of information that we obtain from any book depends to a large extent on our background of individual knowledge and experience. New conceptions may require considerable cogitation before they are grasped. A desirable feature, therefore, is first to read the book straight through, without pause for special thought devoted to any difficult parts. This gives a general background of information, and a sense of the wholeness of the book. Then on a second reading any difficult parts should be easier to grasp, and the significance of various statements will be more fully comprehended. During this second reading reference to the index should prove helpful, certain aspects of subjects have necessarily been discussed in various parts of the book.

A very serious objection to some books written for the general public is that they include statements that, in the opinion of the majority of reliable authorities, are not correct. Such statements can sometimes cause a great deal of harm. For this reason the author has given many quotations in the text of the book and wherever he has been expressing his personal opinions or beliefs he has taken care to make this evident. The author is indebted to Professor J. C. Flugel, the well-known authority on psychology, who has read this book. It does not follow that he agrees with or supports all the statements that are made though there are none that he considers objectionable or lacking a sufficient degree of justification. The author is also indebted to friends who have read the book in manuscript or proof form and who have helped by the expression of their point of view. Particularly acknowledgment must be made to Mrs. Susi Hovden and Mr. Trevor O. Fry for their helpful discussions from the point of view of the adolescent and the young person of to-day, to Dr. D. Mace, Secretary of the Marriage Guidance Council, particularly for comments dealing with sex and marriage, to the Rev. E. J. Urquhart, M.A. for discussions on problems of life and religion, and to Miss M. M. Jardine for reading the manuscript and making suggestions that improved the expression of its ideas.

In concluding this chapter two important observations are necessary. The first is concerning the extent to which our totality of living, bodily health, mental health, character, achievements and happiness are determined by inheritance. If this totality depends on inheritance then some are blessed, some are damned, and all must look with selfish fear at their ancestry, and with parental fear at the ancestry of their mate.

The argument concerning the relative importance of nature and nurture, that is the inherited qualities and the environment, up-bringing, etc , is now more defined. Our inheritance includes all the tendencies and trends of human nature, which means that where opposing influences exist they are *both* in our make-up. The inheritance we have is the degree of intensity of these various trends. What is now known is that whether the strong trend or the weak trend develops and becomes dominant depends in large part on our nurture. Our pattern of life was in the main shaped while we were children, as was stated at the beginning of this chapter. The second observation is concerning the difficulties and strifes of living. In this book these are discussed and are a central feature. One could gather the impression that they fill the whole of life. Manifestly with most people they do not, the zest for living, and the capacity for suppression, keeps these problems in the background for much of our lives. Life as it is can be, and usually is, good, it can, however, be better, and it is as a contribution to this betterment that this book has been written, and in this spirit that it should be read.

CHAPTER II

CHARACTER DEVELOPMENT: BABY TO TODDLER

THE baby is the latest development of the process of Life, he is a product of the history that has passed and he will make his contribution to the history yet to come. A realisation of some of the implications of this fact is of fundamental importance in securing a proper understanding of the personality development through life.

On the physical side the facts are now well established. Life first began on this planet many hundreds of millions of years ago. In its original form the living matter probably consisted of microscopic single cells of jelly-like matter living in the sea. Over millions of years a slow progress or evolution occurred. This was the development of multi-cellular forms of individual units of living matter. The increase in size of the individual unit produced an ability to maintain life in more complicated conditions. The adaptation to varying conditions was improved by a system of nerves sensitive to stimuli and quickly producing the appropriate movements of the body. The co-ordination of more and more complex nervous activities became located in a central nerve system, the spinal cord and the brain. As the millenia marched by in their hundreds the brain slowly increased in the complexity of its functions until it reached its highest stage in the present human species.

Every living creature, except some very minute forms of life, began its separate existence as a fertilised egg. It has been found that during the growth in the egg the embryo shows a general "recapitulation" of its evolutionary history; that is to say at an immense

rate of change the embryo passes through the phases of its racial history. For example the human embryo in its very early stages has definite gill-slits typical of the stage of evolution passed in the sea, and quite late in its development it is a hair-covered creature as were its remote forest ancestors.

In accepting this fact of recapitulation, which has been established by the science of embryology, one would expect to find some similar recapitulation in the development of mental qualities. The fundamental aspects of the mind, the most primitive parts, should be adapted to survival in conditions that obtained scores of thousands of years ago. The growth of the mind should involve modifications of old functions, and the development of new functions, to fit in with conditions approaching more and more closely to modern times. At full maturation of the mind, should this be achieved, one would expect to find it perfectly adapted to the present world and its immediate trends of progress.

Thus there is no more affront to human dignity in the mind passing through lowly (and to us brutal) phases, to grow to a more perfect instrument, than there is in the fact that during our own early bodily development we all passed through stages of very lowly structural types. To ignore these primitive phases is foolishness, and to condemn those passing through the phases because they do not fit in with our more matured standards is an act of injustice.

The investigation of the primitive layers of the mind originated with the genius of Dr Sigmund Freud and his technique of psycho-analysis. Professor J. C. Flugel in his book "An Introduction to Psycho-Analysis" refers on page 108 "to the doctrine of Recapitulation . . . to which psycho-analysis has given

valuable support on the psychological side." Dr C. G. Jung, who was an early collaborator with Freud, but later developed somewhat different and wider theories, believes more than this, he considers that the individual has, stored in his mind, unconscious memories of his racial history. What is meant by "unconscious" is made clear in later parts of this book.

Another matter that must be borne in mind is the effect of growth and the biological flow of development. With the growth and changes of the body and brain the range of capabilities is increased. For example at birth the baby's eyesight is only partially developed, and it is not until he is several weeks old that his eyes will follow the movement of a bright light. During the early months of life objects outside a range of six or seven feet are not appreciated, and it is not until the age of about five months that hand and eye movements are co-ordinated, for all these preceding months the exploration of surroundings with the hands has been without the guidance of sight. Again, at the proper time in relation to bodily growth, the baby will first stand and later begin to walk. These actions do not need to be taught, but they appear at the biologically correct time in relation to the baby's physical growth. In fact it should be noted that teaching a baby to stand or to walk (as distinct from giving assistance to its efforts) are offences against the bodily well-being of the infant.

Mental growth follows a similar biological flow which is the same in pattern for all humanity. The phases may differ between individuals, being long enduring with some and short with others, of strong impulse with some and weak with others, but they occur with all normal persons. In the training of a child it is grossly unfair to seek to force developments before the passage

of time has brought the correct conditions, but to give help and encouragement at the right time ensures effective and happy results.

Having dealt with these necessary preliminaries we can now proceed to consider the usual development of character of a child, born into the ordinary civilised European type of family, and following the general path of development. This proviso is necessary because the family life, and the methods of training children, differ greatly in uncivilised parts of the world and this affects the child's development ; for instance, the Manus in New Guinea have a system of child care that ensures his affections are primarily centred on the father, and that the child is always capable. self-confident, and free from the inferiority feelings and complexes that often affect the child reared in a civilised European type of home.

The newly-born baby has only two innate fears : of loud or sudden noises, and of being insecurely held. The infant has no appreciation of itself as something distinct from its surroundings. He has two impulses : one is to suck to obtain nourishment, and the other is to cry when hungry or in discomfort.

The awareness of being alive only exists when there is a stream of sensation or of thought. Thus "aliveness" in its simplest conscious form consists of sensation. The baby first actively collects his sensations of the outside world through his mouth while feeding, and these sensations give a sense of pleasure in addition to the satisfaction of hunger. The infant soon finds that this pleasure can be secured, apart from the act of feeding, by sucking his thumb or a crooked-up finger. The expression on the face of the baby shows what pleasure and contentment can flow from this stream of sensation.

Psycho-analysts refer to this stage of life as the "oral phase." The impulse is to explore all that can be handled by putting it to, or into, the mouth. With growth the range of sensation expands, and the kicking and rolling about of the baby after the first few months of life undoubtedly give additional sources of pleasurable sensations. The range of capacity for expression also increases. At about six or seven weeks of age the baby will demonstrate its pleasure by smiling.

At a very early age the baby has the capacity for learning by association and forming what are known as "conditioned reflexes" or "conditioned reactions." If his life follows a regular pattern then two events occurring together in time will become so closely associated in the mind that one event will prove a stimulus to the other. Cleanliness is thus very easily established in the child by suitable treatment. The baby very quickly appreciates the tonal differences between praise and blame. Thus, if he is praised and petted when his excretory functions occur at the proper times, he can be trained to habits of cleanliness very early in life. On waking for feeding, and after feeding, the baby should be held seated on his little pot; appropriate noises can be made to encourage excretion, and due praise be given when the action is performed.

Some people will assert that this early cleanliness cannot be secured, and so the following quotation from "Psychology and Psychotherapy" (page 110) by Dr. William Brown is given. "Suggestion works from the very first days of life. Modern nurses know that babies, two, three or four days old can be trained to good habits. . . . One can train a baby less than a week old to habits of cleanliness and as a result the

excretory functions will be carried out automatically, under fixed conditions."

Association also has a powerful effect on other habits of the baby. If he finds that the response to crying is always a satisfaction, say in being rocked or nursed, then the child will become one seeking the maximum pleasure by crying and securing attention whenever he is awake. At times the baby must be allowed to cry without any attentions resulting, in order to prevent his acquiring such an association, the formation of which would prove exhausting or difficult for a mother who has family cares.

Regular attention at the proper times makes a happy and contented baby. Spoiling by attention at all times not only makes a difficult baby but also starts an undesirable behaviour pattern. We all know the grown-ups who have the reactions of annoyance, sulkiness, or temper if their wants do not get immediate satisfaction. If, owing to illness, a baby has required special attention over a long period he may have inevitably formed an association between crying and attention, once health has returned this association must be broken by allowing the baby to cry when he really does not need attention, and soon a desirable behaviour pattern will be re-established. Character formation, and the creation of a healthy mind, begins from birth, and the early months and years of life are of tremendous importance. This will show more as the book progresses, but it is worth emphasis at this early stage.

During the first year of life the baby grows rapidly in intelligence and soon he begins to distinguish things and persons. The stages of development with age are given in the conclusion of this chapter. At present we are concerned to note that the infant comes to

attach special importance to the persons who minister to his needs and pleasures, primarily the mother or the nurse

At about the age of ten months the baby realises the pleasure-sensations that can arise from the acts of excretion and the relief sensations that follow. At this early age the sole motive in life is the seeking and obtaining of pleasure-sensations, and so the child is impelled to the act of excretion when it will give the maximum pleasure. This means that he does not function with regularity at the desire of the mother (or mother-substitute such as the nurse), but becomes irregular and dirty in his habits.

The degree of distinction that the baby has come to appreciate between himself and the outer world has another significance. The child regards his excreta as a part of himself, and therefore as something precious and interesting. He desires to play with his faeces and, following the oral phase impulses, to put the material into his mouth. This seems most horrible and unnatural to grown-ups, but not to the child. Moreover smells that the grown-ups have been educated to regard as offensive are not so regarded by the yet uneducated baby.

The psycho-analysts refer to this second stage as the "anal phase" of development. This uncleanness, and these inclinations, are naturally objectionable to the parents, and it is necessary that some form of correction be applied.

One method for stopping the behaviour is by punishment and fear. The child is forced to give up his pleasure as the consequences are too unpleasant. The mental force or urge that inclined him towards these gratifications is prevented from acting and becomes "repressed."

Undesirable behaviour patterns can be cured by a much better method. During the months of love and care from his mother the baby has developed an emotional feeling towards her. As the infant grows in intelligence, and is more often awake, he desires to have the sensations of comfort and happiness experienced when the mother can be seen or heard. Inevitably the baby has also learned that the mother cannot always be present, and that when displeased she may express her displeasure by withdrawing her presence.

The result is that when the baby appreciates that his mother dislikes his newly-found pleasures he finds it necessary to make a choice. Shall he continue the habit, and lose the happiness and pleasure that arise from the pleasant emotional relationship with the mother? Or from fear of this loss, and from a positive desire to conform to the desires of one for whom affection is felt, shall he forgo the new pleasure and conform to the usual requirements of cleanliness?

The result is that the baby gives up this particular gratification of the senses, this acting on the pleasure-principle, for the sake, in part at least, of an emotional relationship to another person. This sacrifice of an instinctive pleasure for the sake of another person is the first, and a most essential, step in social adaptation. In this behaviour another factor is involved. The energy of the instinctive drive is re-directed and used in favour of pleasing the mother by cleanliness in behaviour, a cleanliness that is now consciously directed and not a mere habit ingrained by association. It is necessary to recognise, however, that there is a great difference between the baby functioning when he is held out at certain fixed times, and the voluntary control of the bowels, or the bladder, when there is

a natural internal stimulus to functioning. The capability of willed control of these functions is not usually obtained until the child is about two years of age. It is therefore unjust to blame the child if, owing to failure to hold him out at the regular time, or to pay attention immediately to the warning sounds he makes, the child does not control the function.

It will be appreciated that there is another possibility. The mother may express such a profound disgust at the behaviour of the child, particularly if he is found mouthing his faeces, that the baby receives a severe mental shock. The consequence of this shock can be that the baby loses his dirty habits, but the instinctive energy associated with this impulse is not re-directed into habits of cleanliness, but it is "repressed". This is undesirable, as will be explained later. Moreover an impression will have been made on the young mind that a natural function and its product can have some unknown, but very real, horror; a very wrong and undesirable impression for anyone to hold.

All children pass through this anal phase. As it will often coincide with the troubles due to teething the irregularity may often be wrongly ascribed to this cause. When the general training of the infant has been good, and the emotional relationship to the mother or mother-substitute is well-founded, the transition may take place in a very short space of time and may register no significant impression on grown-ups. The importance of this adjustment as the first sacrifice of personal pleasure for social reasons has been mentioned. The phase is one that in the interests of the child should be handled with care. When the impulse is strong the child must be given time to express his impulse, and then to make his choice based in part on affection. A misplaced pride in the child,

or zeal in quickly changing his behaviour, may be nearly as objectionable in its consequences for the child as the "cure" by fear or by "horror-shock."

The terms "drive," "force" and "urge" have been used in reference to the impulse to secure anal pleasures. Just what the nature of this energy may be is unknown, but its effective existence in the mind is beyond doubt. The power behind these instinctive drives *must* be expended, either in getting the particular gratification, or in some other act in relation to the gratification, if mental health is to be obtained. Strangely enough an acceptable outlet for the drive can be something that is the direct opposite to the impulse, as for example cleanliness and tidiness in place of dirty habits. If the impulse has its outlet its energy is exhausted. But if no outlet is provided the force seems to be dammed up, and, peculiar as this may seem, it appears actively to seek for some suitable type of action by which it can be relieved or exhausted. This peculiarity when instinctive urges are suppressed by conscious effort, or repressed by forces which drive the urges out of the conscious mind, will be discussed more fully in Chapter VII.

When the baby has made the emotionally based re-direction of his anal impulse then a part of the energy is used to keep the memory of the impulse and its pleasures from the mind; the rest of the energy finds a satisfactory outlet in habits of cleanliness, tidiness and other activities in life. The range of other outlets or "sublimations" of the anal instinctive energies that are considered to exist by the psychoanalysts is surprisingly wide, but need not be discussed here. A list is given by Professor J. C. Flugel on page 110 of his book "An Introduction to Psycho-analysis."

When the anal phase has been passed, owing to repression or to re-direction of the energy, it may happen that the fear that caused the repression is removed, or the emotional relationship on which it was re-directed may be broken. In such a case a regression may occur to the anal phase until conditions again produce repression or re-direction. For example a child that has been cleanly in an Institution for fear of punishment is likely to regress to dirty habits on adoption. In fact the first evidence of his forming an emotional relationship to his adopted parent may be a reversion to the pleasures that have been fear-repressed. He can then proceed to the happier solution based on affection. When during the 1939-45 War young children were removed from home to stay with foster-parents in safer areas they often developed "dirty habits" for a short time. This did not necessarily mean that the children had not been properly trained at home, but that the emotional basis for restraint had been removed.

With, or shortly after, the anal phase another instinctive urge also appears. Pleasure is gained from destructive activities and cruelty, the infant will destroy his toys and be deliberately cruel to animals or to other children. The expression on the baby's face shows what intense pleasure he finds in these activities. The psycho-analysts refer to the anal-sadistic phase which occurs usually when the infant is between the ages of one and two years.

From what was stated in the early part of this chapter it will be realised that this destructiveness and cruelty is one of the primitive phases of the mind. It is a form of assertion of the power of the individual on the outside world. Cruelty seems very shocking to many people in this world of to-day; but as Professor

William McDougall indicates in his book "Frontiers of Psychology" the general humane spirit has only established itself within the past few centuries. The Roman child at the amphitheatre who said "Oh, look Mamma, that poor lion has not got a Christian" was probably considered a nice and clever young thing. Bull-fighting and all-in wrestling show how closely pleasure and cruelty can be associated in the mind of modern humanity.

The destructive tendencies are a part of the normal flow of development and usually pass away in time, giving place to constructive efforts and intelligent curiosity. For a proper shaping of the character the phase must be lived through, and not be quickly suppressed, or it may remain as a fixed longing in the child instead of changing in the normal life development into a wish to make things. The following quotation from Dr. D. W. Winnicott in "The Mind of a Growing Child," edited by Viscountess Erleigh (page 62), is relevant. "The play of a child with other children (or alone) is of the very greatest importance with regard to future health. Remember that the child benefits most from play that is invented by the child and not by grown-ups. Toys should be cheap. Destruction of toys in infant play does not lead to an increased desire to destroy. It has the opposite effect." The natural flow of events is from simple destructiveness to pulling to pieces to see the "works," and then to an appreciation of the "works" and so to constructiveness.

One characteristic of the childish mind is that it does not differentiate between thought and deed. If a small child has had hostile thoughts or wishes directed against some animal or person, and that animal or person comes to harm, the child is likely to attribute

this to his own thoughts. This may give rise to satisfaction in the thoughts of power, or it may lead to a feeling of guilt. The feeling of guilt can be dangerous to the health and development of the child. It may lead to self-punishment such as head-banging or skin-picking, or to anxiety states and a fear of loss of love of the parents, with the consequent excessive clinging to the mother and fears if she is out of sight. It is a shocking occurrence when ignorant, and maybe well-intentioned, people play on these weaknesses of the child's mind by attributing to behaviour of the child some accident to, or ill-health of, a pet animal, another child or a grown-up, for the child will not only associate the consequences with the behaviour, but also with his thoughts and wishes, which may have been more drastic than the actual deeds.

This sadistic phase may be repressed by fear, or follow its normal biological flow of change to constructiveness, or its rate of change can be speeded and directed by the mother into the paths of curiosity, constructiveness and pity. As with all instincts it may be too completely and violently repressed, producing a distortion of character, such, for example, as the individual whose life is warped by a horror of cruelty and a fear of inflicting pain. Some measure of this aggressive instinctive force is required to give the child the energies to combat the difficulties inherent in life. Moreover with a change in circumstances a regression may occur, as with all instinctive phases of life.

In passing it must be noted that the securing of pleasure from cruelty does not pass so quickly as the destructive tendency. Parents and others may quite easily be shocked when otherwise charming children are found to delight in pulling worms to pieces or

stamping on insects or inflicting pain on larger animals. To be excessively shocked or to punish the child severely is to be unjust. One should remember that many a headmaster who castigates pupils for bullying is one who himself finds pleasure in hunting and shooting. Occasions of cruelty should be used to inculcate the sense of sympathy, but this should not be done in so forceful a manner that guilt complexes are created. In older children this sense of sympathy can be emphasised by suitable punishment.

The sadistic phase is inevitably associated with a growth of fear in the mind of the child. He realises that others may have hostile feelings of a similar nature. This may lead to "nervous" symptoms such as screaming and crying fits, temper tantrums, night fears and bed-wetting. Sometimes it may be expressed in bodily conditions such as flatulence, acidosis, vomiting and diarrhoea. The cure is to ensure that the baby receives the care and affection he desires and needs, though of course without excessive petting, fussing or disturbance of the proper routine of his life.

These phases of mental development seem to be serious matters to the grown-ups. Actually they are just a part of the normal biological development of the infant and they fit into the stream of happiness and contentment that properly fills the baby's passing weeks and months.

The infant has now grown to the toddler and gained immensely in intelligence, knowledge and experience. He has realised that it is good to please his parents and others to whom he feels emotional relationship, and who expect him to behave correctly. But when these persons are away the child has no conception of being good just for the sake of goodness. He then obeys his own impulses and does what he believes will give him

pleasure. His intelligence and experience will limit his behaviour. For example, the normal child, having once poked at the beautiful fire with his fingers, will never do this again, failure to profit by experience is a sign of some mental defect. Thus a little child who takes what has been forbidden by the parents when they are not present is not "stealing," but behaving in a manner natural at his age. The child has not yet a developed conscience nor has he formed a moral background which forbids pleasure-giving actions when the parents are away. These qualities only develop later, one explanation of their development derives from the solution of the instinctive problems of the next few years of life.

Those who desire to be just to little children should therefore moderate their reactions when the unwatched child is "naughty." The youngster is not naughty but natural, for to be naughty means to know one is doing wrong. Some expression of displeasure is necessary for the education of the child, but severe displeasure is unjust and may be damaging to the mental growth of the child. The proper atmosphere required is that the child should regard grown-ups as persons who are loving, helpful and trustworthy; it is a very painful shock if they are found to be unjust, and it can create a harmful mental background.

During illness or when we meet with difficulties in life there is, in all of us, a tendency to return to infantile ways of thought. So a reversion to earlier types of behaviour in a child who is in poor health should not occasion distress. An outbreak of bed-wetting, destructiveness, sudden temper, head-banging, nail-biting, and the like is most probably a symptom of some difficulties or conflicts in the child's mind. It may arise, for example, from some real or imagined act

of injustice, or from a natural jealousy when much of the mother's loving care is suddenly diverted to a newly arrived sister or brother, or to a husband who has returned after being long away. In such cases a gentle and understanding enquiry will, after perhaps a little delay and difficulty, bring the problem to light, and with careful explanation the source of trouble can be removed.

There is one influence which is always affecting the child, and one that is usually not appreciated by adults. This is the mental state of the parents and of other grown-ups in contact with the child, and the general home atmosphere. Children in some manner appreciate the feelings or state of mind of others without its being expressed in words or conscious gestures. So if the father or mother is worried or unhappy this affects the child's state of mind, pretence that things are all right does not succeed in decreasing but rather tends to increase the mental tension of the child, and if necessary it is far better to give some simple explanation than to leave matters vague and fearful to the childish mind. A baby may be restless and irritable when nursed by one person, and then become immediately quiet and happy when nursed by someone with a serene and placid mind. A cynic said that speech was invented to disguise our thoughts and intentions. Such deceit does not succeed with the child. His primitive and valuable appreciation of the mood and feelings of others has not yet been atrophied by reliance on the spoken word.

To conclude this chapter on the growth from baby to toddler it will be useful to give a brief summary of the capabilities at different ages. The individual child may be precocious or delayed in its development; if he is precocious this should not be exploited by

"showing off" the infant or yet further encouraging him, or harm may be done; if the child is somewhat delayed in his development this need not be a matter for concern unless the development is specially slow, and if this is suspected a doctor should be consulted.

Within a few minutes of birth a baby may indulge in thumb-sucking. Thus while thumb-sucking will later be a habit derived from the pleasures of sucking this cannot be the complete explanation. The newly-born baby also shows a throw-back to racial history, for it has a remarkably strong hand-grip so that it can actually support its own weight. This ability quickly passes. Its evolutionary importance can be seen in the baby monkey who from birth must cling to its mother's body.

After the first day the baby may smile after feeding, or if tickled under the chin. This facial expression is, therefore, innate and not learned. At first the eyes are apparently not very sensitive, but after the first fortnight of life the baby may deliberately gaze at bright objects. Moreover his crying at this age may be accompanied by tears.

By the age of one month the baby will have different types of crying such as those expressive of physical pain, hunger or general distress. He will also have developed an appreciation of voices, and the mother's voice for example may stimulate him to suckling. He can lift his head occasionally.

At about six or seven weeks of age the baby will deliberately smile to signify his happiness, and he will also begin to experiment by making varied vocal sounds. He will also find joy in waving his arms about while lying on his back. By ten or eleven weeks his contentment will be expressed by babbling and cooing noises.

When about three and a half months old the eyesight has come more under control and the baby will follow objects with his eyes and delight in the game of "Peep-Bo."

During early life the head is too heavy for the baby to hold it up. By the age of four months the bodily and muscular development is such that the infant can hold his head erect and can sit up with the support of a cushion. His physical development now permits rolling movements of the body as a means of progression and then crawling. His mental development means that disappointment and frustration can be felt, and they will be expressed in the natural emotion of anger.

At four and a half months the memory has developed so that distress may occur when strangers are present, or if familiar persons present an unusual appearance, as when wearing clothes that the child has never seen. With this degree of memory comfort is derived from the presence of familiar persons.

A most important stage of life is reached at the age of about five months, as the baby is then able to co-ordinate hand and eye movements. Prior to this there has been no relation between hand and eye movements, and the baby has been, in a sense, blindly exploring the world by touch. Once this stage is reached the infant finds immense joy in playing with his hands, though he is not yet able properly to grasp and handle objects. His pleasure in rolling and creeping around is increased and this activity is well developed by five and a half months. An interesting feature is that some children, in place of crawling on hands and knees, use a quadrupedal method of locomotion . . . they walk on hands and feet.

By the age of six months memory may have developed so far that the baby will recognise himself in a mirror.

He will also take some interest in other babies and small children. The physical development will be such that he can sit up for a very short time. He can clutch at a ring, but has not yet learned to grasp, this will come about a month later. At seven months the baby can roll from his back on to his stomach, and at seven and a half months he can sit alone and steadily.

The mental development of man owes very much to the superior manipulative powers given by using the fingers and the thumbs. Recapitulation and the biological flow of change is well shown in this aspect of the baby's growth. With the young baby the single hand grasp is by the massed fingers folding over and pressing objects against the palm of the hand, and this occurs at about eight months old. The nature of the grasp changes with the lapse of time and the refined method of grasping, using the fingers and the thumb, is reached by the age of about twelve months or somewhat later.

At nine months of age the memory may have reached the stage when a picture of a cat is recognised. The infant will now use the vocal noises of "ma-ma" and "da-da" and will associate them with the mother and father, but if the baby uses even one or two other words at this age he is precocious. The child will understand a number of words, but will not use them. The average age for the first truly spoken word is ten months, and at twelve months the vocabulary is likely to consist of two or three words. The baby's awareness of people has increased so that jealousy and defiance may now appear.

By the end of the first year the bodily activity will be such that climbing up stairs gives great joy and standing up is a source of happiness. Walking is likely to occur soon, the average age for this achievement being thirteen to fourteen months. When a child is

not taught to walk but, at the right time in respect to his bodily development, first walks by himself his joy in achievement is very great. It is a triumph that brings him great happiness until, very soon, walking becomes a mere routine

By the age of thirteen months the infant may recognise pictures of familiar animals in all positions, which is a great advance on the recognition of simple pictures.

By the age of a year and a half the baby will have about nine words in his vocabulary. If, however, the baby has found that he can secure his desires without the need for talking this development may be delayed; but if so when talking does begin it will be at a somewhat advanced stage and it will progress rapidly. At the age of two years the toddler will be speaking in childish sentences and have a vocabulary of about two hundred words. By the age of three he will be speaking normally and have a vocabulary of about nine hundred words. This is the "why" age when the child keeps on asking one question after another, and when learning the names of things or new words gives great delight.

One more comment must be made. By this age the child may have shown that he is naturally left-handed. If so it is a grave mistake to seek to force the child to become right-handed. The effect is upsetting to the mental development of the child and stammering and "nervousness" may be the result. When the child is older he can be encouraged, as a game, or an achievement, to seek to become ambidextrous. He should never be taught to regard left-handedness as a fault or defect; but rather to regard it as a special advantage towards securing ambidexterity later in life.

CHAPTER III
CHARACTER DEVELOPMENT.

ITS PROGRESS DURING INFANCY

IT HAS already been stated that an important aspect of the awareness of living is sensation. Two distinct areas of sensation on which the instinctive urges have centred have already been discussed, first the mouth and later the anus. The sadistic phase is one of visual and muscular sensation from the assertion of the individual on the outer world. The peculiarity of instinctive urges in accepting opposites as satisfactory is illustrated in the "pleasure" that some obtain from pain and suffering, a type of behaviour known as masochism. Here one has the assertion of the outside world on the individual accepted as a form of satisfaction.

Another type of sensation is that of seeing. Driven by the impulse of curiosity, which is the foundation of all intellectual advances, the child desires visually to explore its world. Very naturally there is more interest, and so more sensation, in the unusual than in the customary objects and occurrences, or in that which is hidden than in that which is exposed. Thus the gazing impulses of young children not infrequently find an outlet in the inspection of parts of the body that are thought "improper" by adult persons. It is important to realise that originally there can be no "impropriety" in the mind of a young child; "propriety" depends on an appreciation of the customs and conventions of the particular community, and thus it is not innate but must be learned. Any implication of impropriety must come from the reactions or comments of grown-ups. A quiet remark that such actions are not considered "nice" by most people, including mother, coupled with a simple explanation of the parts of the body that are the

subject of interest, or that there are bodily differences which distinguish boys from girls, is the best way of dealing with this problem

It has been stated that ideas of what is rude or improper can only come in early life from grown-ups. Parents should therefore take special care not to be shocked by circumstances into creating "guilt situations" in the minds of young children. Persons of prurient minds should, so far as possible, be kept away from infants. It must be noted also that if a child finds that any line of behaviour shocks grown-ups, or alternatively attracts their attention to the child, then these lines of behaviour may at times be used to show power by the act of shocking, or as an act of rebellion when the child is cross or frustrated, or for the purpose of attracting attention. For example the child may discover that certain words are remarkably effective in causing consternation, or in attracting attention. To show concern, or to be shocked, may only encourage the child to remember this useful weapon. The proper procedure, if possible, is to ignore the occasion. If it is necessary one should say, in a neutral tone, that the words are silly, and that no nice child uses silly words.

At about the age of three years, or somewhat later, the genital regions are discovered as a source of sensation interest. The child enters what the psychoanalysts call the "phallic phase." This stage in the flow of development is usually of the utmost importance, in that the proper re-direction of much of this instinctive energy completes the essential character structure.

It will seem both repugnant and ridiculous to many grown-ups that a child of such tender years should have a "sex" interest, and should find pleasure and a relief from tension by playing with his genital region

Subjectively (that is considering it from a personal point of view), we may reject the idea because it is outside our experience, or that of the few persons with whom we may discuss the matter. If we are to be mentally honest we must always look at new ideas objectively, that is to say quite impersonally, and carefully weighing the evidence that is available. Then on enquiry we will find that those who have had much to do with young children are well aware of the pleasure-seeking of this type that occurs. In fact it is believed that all children masturbate at some time or other, and some more than others. Owing to some remark made by a parent indicating a distaste for this type of play it is usually not done in a manner that is obvious to the parents. With little boys the masturbation is an obvious playing with the external genitalia, with little girls the excitation is of a small organ known as the clitoris, and this may be secured by leaning the body against objects, or by crossing the legs and wriggling about.

When such behaviour is observed it is most undesirable directly to take notice and to comment upon it. Such behaviour means that the child has nothing more exciting to occupy his mind, the first preventive step is to find some pleasing occupation for him. If the behaviour persists it is well, in a matter of fact tone, to ask if the child feels irritable in that region, and say if so one can see a doctor; what is thought to be masturbation may in fact be some skin irritation due to infection. It can be made plain that this "tickling" of oneself is a foolish habit that big children should regard as a waste of time.

Here in respect of both young and grown-up children it is necessary to say that a tremendous amount of harm has been done by well-meaning but ill-informed

people who have talked about "self-abuse" as a sin, and as something that may lead to various bodily evils including insanity. It is now known that only in exceptional cases is masturbation likely to do any physical harm; the real, and dreadfully serious, consequences are psychological, and arise from the belief of the individual that the action is sinful, and from a (wrong) belief that it harms the body. Thus on no account should false and dangerous statements be made that these actions are wicked or unhealthy. If any such statements have been made to a child it is essential to inform him that they are false *whoever* may have made them.

Very few adults appreciate that with the growing intelligence and curiosity the very young child soon comes to have an interest in the origin of babies. When questions are asked grown-ups often fob off the child with foolish answers such as the cabbage patch, gooseberry-bush, or black-bag stories, and the child readily senses the furtiveness and mental disturbance that arise when such enquiries are made.

This furtiveness and secrecy does not stop speculation and the ideas of young children would often surprise their parents. In her book "Psycho-analysis and Medicine," on page 134, Dr. Karin Stephen mentions a group of children of six or seven years of age who were playing with mud and laughing and whispering. On enquiry she was informed that they were making a baby boy from "tut-tut," showing a continued conformity with the old poem —

"What are little girls made of ?
Sugar and spice
And all that's nice,
That's what little girls are made of.

But what are little boys made of ?
Slugs and snails
And puppy dogs tails,
That's what little boys are made of."

This curiosity about babies which develops in children after the age of two years must be recognised. When little children make enquiries about the origin of babies then sufficient truth must be given them. At first the reply that they come from little eggs may prove sufficient. Later it may be necessary in response to further questions to say that the little egg is hatched and grows in the warmth and security of the mother's "tummy" until the baby is big enough to come out into the world. Still later one should say that the baby comes out through a special passage at the fork of the legs. This prevents the formation of the common childish theory of anal birth and the association of excretion and birth. In early years the child should not be told more than his enquiries show he desires to know, but it is important that considered and suitable true replies should be given to all his questions.

This intelligent curiosity of the infant about babies has another aspect. After the age of two years children should never sleep within sight or hearing of the parents. When investigation is made of the cause of neurotic behaviour it is not uncommon to find one trouble arises from the child at an early age having witnessed or heard sexual intercourse between parents, and having therefrom formed peculiar and undesirable impressions. These impressions are forgotten or dismissed from consciousness, but they remain active in the deep background of the mind, and when stress appears they feature as one cause for neurosis.

The dreadful amount of misery, and even of tragedy, in the world due to people who have confused innocence with ignorance, or purity with prurience and false modesty, should be a warning to all persons responsible for young children. In a lecture given in December, 1944, at a one-day conference of the Marriage Guidance Council, Mrs. L. M. Blackett Jeffries, M.D., expressed her belief that the sex education on which happy marriage is so largely dependent should start from babyhood; no secrets should be made of parts of knowledge, and children should start with the idea implanted very early in their life that one day they will found a happy family.

Most fathers and mothers desire the trust and confidence of their children. This can only be secured by the utmost effort to be always just and truthful with the children. In our civilisation and our times sex is a "tabu" that has led to the darkening of many lives. If, as an individual, you have murky ideas about sex then obviously you cannot talk to a child about the subject, should he ask questions, without having a feeling of embarrassment; moreover your own mind is not so healthy, nor your life so happy, as should be the case. Possibly this book may enable you to obtain a clearer appreciation, for clarity of mind on this matter must be obtained before you can speak to your children when they ask questions. But if necessary you can write to the Marriage Guidance Council at 78, Duke Street, London, W.1, which will be able to give you special advice, or suggest suitable books that can be read.

As his mind grows the infant has one very special need if he is to grow up into a mentally healthy unit of humanity; this need is appreciation and affection. There are unfortunate children whose hunger for

affection is never satisfied and the consequences usually warp their entire life, for example, this may occur with unwanted children, or those with selfish parents lacking in sympathy and emotionally cold, or those brought up by unfeeling parents, who desire to do the correct thing, but believe that "children should be seen and not heard." A child may be one of a family where love for the children is not balanced and he may be the one that is not favoured; or of a family where the love all goes to the youngest one, so that at first he is loved too much and later has the agony of being loved too little. Too much outwardly expressed affection may spoil the character of a child, but too little will certainly cause trouble. All parents, all uncles and aunts, should remember this vital need of the child. Perhaps one may remark that the need for human affection does not cease with childhood; the unpleasant man or woman may just be affection-starved, and the strange extremes to which man and woman will go in seeking real or fictitious affection is a sad aspect of life as it is to-day. When a child is unsure of affection he will show this in a regression to more infantile habits, to dependence on and clinging to adults; he will find it difficult to leave mother, and make countless demands on her. The need then is to take steps to make the infant feel secure in his relations to his mother or to some adult, and sure of her affection, for only then is he free from a background of mental anxiety and able to develop his life to the full.

Furthermore during these tender years a child should never be unnecessarily exposed to disparagement, or to depreciation of his efforts or capabilities. The infant's mind develops very much more rapidly than his bodily capabilities and so the child is often acutely conscious of his limitations. So far as possible, failures

and errors should be ignored. When the child is doing something he should be left to his own devices until he asks for help or obviously needs it ; the child learns most effectively by his own struggles and errors, and from his own successes he gains self-confidence. While the failures should be ignored the achievements should be praised and admired ; encouragement here builds up the self-reliant and creative character. Praise or approval must, however, be sincere and should never be given if it cannot be given honestly , it is most important that the young child should have a complete trust in his parents, and if he detects insincerity in his parents he may suffer from a feeling of inferiority, and also come to adopt a similar insincere pattern of behaviour.

In addition to interference with the child's play or efforts many people make the mistake of providing him with over-elaborate toys. In the imaginative play of a child a simple four-wheeled trolley can be a motor-car, a fire-engine, a horse and cart, or a sailing ship as may be required for the particular occasion. An elaborate model motor car is not so well adapted to these transformations, and so it is far less useful in developing the imagination.

The difficulty of withstanding the annoyance felt from the interference of others in our affairs, or their frustration of our desires, is often a problem with adults. Yet from their experience of living they know these things are likely to occur at times. With the little child there is no background of such experience, so such interference or frustration raises hostile and aggressive feelings of an intense nature. These may express themselves in naughtiness or temper , in such cases parents and others should realise the intensity of feeling that may be behind such demonstrations, and

thereby have some measure of sympathy and understanding to guide them in dealing with the situation.

Another interesting development that may occur at this time of life is the "invisible friend." The child may have one or more invisible children with whom he plays and talks, sometimes the friend may be a very tolerant and understanding grown-up. These invisible friends are very real to the child and should be taken seriously. If the child has been naughty or difficult, and obviously in the wrong, the wise parent can suggest that the matter should be discussed with the invisible Tommy or Jane or Uncle Charles, and if in his heart the child knows he has been wrong he will find that his invisible friends also think he has been wrong. If a child has an invisible friend, the latter usually ceases to appear after the child is six; continuance of this trait into later years may be an unfavourable sign, and in such a case it would be well to seek advice at a Child Guidance Clinic. The "invisible friend" is not so likely to appear when a child is joyous and active and has other children to play with. According to Dr. J. A. Hadfield (in the book "Health and Psychology of the Child," edited by Dr. Sloan Chesser, page 87) the invisible friend is the child's "other self" of which he is dimly becoming conscious. "If the child is too severely brought up the other play-mate will be a bad, naughty or mischievous child; if the child is none too good the companion will be an 'ideal' self. The parents will do well to study the kind of imaginary play-mate as a corrective to their own up-bringing of the child. . . it is equally bad for a child to have an extravagantly good companion as to have an excessively bad one."

Now we will proceed to consider the important phase with a little boy known as the Œdipus conflict.

By the age of three the boy has grown out of the stage of special dependence on his mother, and he begins to take a great interest in his father. He becomes more masculine and on occasion adopts a manly and protective attitude to his mother. Often he will receive encouragement to do this when his parents speak of "Our little man." By this age, too, the ordinary child has become aware to some degree that there is a difference in the genital regions between male and female, and he has the impression that this is somehow of great importance in the father and mother relationship. The affection and tenderness felt towards his mother becomes increased and to some extent modified. There is a heightened pleasure in the presence of, and the physical contacts with, the mother and a desire to give her the protection and tenderness he sees given by his father. In fact, apart from the physical aspects of sex, of which he is ignorant and incapable, the child's feelings have all the intensity that will occur later in life when he falls deeply and romantically in love. This intensity of feeling, this powerful and tender love, has all the possessiveness that it will have in later life. It makes the boy feel jealous when his father takes his place in the attentions of his mother.

Now up to the age of three, children can have a sudden change of emotional feeling towards a person, and the two phases keep quite distinct. A period of loving which follows a period of anger and hate is not restricted by any sense of inconsistency with the earlier emotions. But after the age of about three years the intelligence and the association of ideas has usually progressed so far that this clear separation of different feelings at different times does not occur. The memory of the hating period forms a disturbing

background in the loving period. That this sway of emotions can exist in adults without the inconsistency being appreciated can occasionally be noted, it is the survival of a very childish state of mind. Moreover from his own sadistic phase the child has come to associate anger and hate with the infliction of cruelty; so he pictures in his mind very grave punishments if a powerful person, such as the father, should come to realise his periods of hostile feelings.

The little boy therefore finds himself with a severe internal conflict. His love and admiration for his father has grown and is growing. The jealousy, and the desire that his father should be away, and so unable to compete for his mother's love, creates a feeling of tension and unhappiness. There is also a background of fear lest the father should become aware of the periods of hostility, when he considers that the result would be both the loss of his father's love and some very grave punishment. It is this situation that the psycho-analysts term the *Œdipus conflict*, from the Greek myth of *Œdipus* who in ignorance first killed his father and then married his mother.

After a time the child comes to realise that he is a little boy; he cannot provide care and a home for his mother and he cannot compete with the tremendous physical developments and powers of a grown man. Moreover he also yearns for his father's love and enjoys his demonstrations of affection, and he would feel dreadfully unhappy if he should lose all this. Out of this appreciation of the situation, and the fears of grave punishment, a solution is found. The child comes to identify himself with both mother and father and resolves to help them, and to do all in his power to act as they desire him to act. This decision is not one that is suddenly and consciously made; it is slowly

and unconsciously formed under the motive pressures that have been given. Imitation is a conscious copying, but "identification" is both a form of unconscious imitation and a feeling of "one-ness" with the other person.

This solution of the mental conflict creates in the background of the mind of the boy an ideal image, based on his conception of his parents, or those who act as parent-substitutes. This ideal will thereafter be a guide or censor to his actions in life. The psychoanalysts name this aspect of the mind the Super-Ego and the ideal image is the Ego-Ideal. The existence of the super-ego is not known to the conscious mind of the child; all that consciousness experiences is a feeling of rightness or wrongness with respect to thoughts or actions. In some cases the rightness or wrongness will have definite grounds in some directions given by a parent, in other cases it will just depend on the conception formed by the super-ego of what the parental attitude would be in a given situation.

This process of identification involves another act. Part of the instinctive energy which has been involved is used to thrust the episode from the conscious mind; the intense and mixed feelings are forgotten, and all that remains of childhood memories are a few disconnected and pleasant incidents which are not associated with these mental strifes. Usually connected memories of life only begin from about the fifth or sixth year of age.

The discussion of the Œdipus conflict has centred around a little boy, a similar though less intense struggle occurs with a little girl. In her case, too, the love is first centred on the mother and it later becomes transferred to the father, so that jealousy of the mother arises. The greater intensity of the conflict

with the little boy appears to depend on his greater fear of punishment from his father, but it means that more instinctive energy is involved and has to be re-directed. It is this re-directed energy that is at the disposal of the super-ego, and the character traits that it involves ; so the stability (or possibly the rigidity) of the super-ego achieved by boys is stated to be greater than that achieved by girls.

The discussion of problems of super-ego development when there is only one parent or no parent is out of place in this book. From the researches of the psychoanalysts it appears that in one way or another the child of the white races nearly always creates this form of conflict in his mind and achieves a solution on the lines indicated. The normal family set-up is the best situation, but in general almost any sort of family is preferable to an Institution where "mothering" may be difficult or impossible, and fathers can only be phantasies based on conversations heard, or on the few men that have been seen. In 1937 the Russian Government discontinued its experiment of rearing children in special institutions ; it found that the family atmosphere was essential for proper character development. The tendency towards this mental conflict is apparently to some degree inborn, and it comes in its proper time in the individual flow of biological growth , so impulses towards it will exist, and unconscious efforts will be made to create the conflict and to arrive at the usual solution.

The psychoanalysts used to believe that the super-ego only came into existence as the result of the Œdipus conflict, and they consider that the conscience and the super-ego are identical. As the result of psycho-analysis that has been applied to children it is now believed that a primitive super-ego is innate, or

found in pre-Œdipal phases, though the importance of the Œdipus conflict in the development of the super-ego is not doubted.

The close similarity of the super-ego and the conscience are obvious. It seems reasonable, however, to hold that this development of the super-ego is not the only and necessary origin of the conscience, for this part of the personality can arise from the normal biological growth and experiences of living. These experiences will accrete around the innate and slowly unfolding social tendencies of the human individual. This is discussed more fully in the next chapter when dealing with the appearance of "self-consciousness." The "identification" with admired and loved ones will occur and so undoubtedly an "ego-ideal" is formed in all but exceptional or unfortunate human beings. Long ago it was recognised that this formation of the fundamentals of personality occurred very early in life, the training and atmosphere of the first six or seven years of life was recognised as being a determinant of the character for the rest of life.

In the previous chapter the fact that the infant mind regards thought as having special power has been mentioned. With a toddler of limited vocabulary not much can be done to prevent serious repercussions on the mind of the child in certain circumstances. But with infants of the age discussed in this chapter action can be taken.

At a time when a child has some negative or maybe definitely hostile thoughts towards a person it may happen that this person does come to harm or dies. The child may then feel a personal responsibility which may either create a sense of satisfaction and a feeling of power or, alternately, may give rise to a deep and gnawing sense of guilt. When guilt feelings exist they

may lead to naughtiness or to illness. The naughtiness will be deliberate in order to secure punishment and so to relieve the sense of guilt, or the illness will be a form of self punishment. The guilt feeling may, however, be banished from the mind or "repressed", and this may later in life feature in neurosis, and this will be discussed in a later chapter

Thus when illness or death affects the sisters, brothers or parents of a little child some action is desirable. A grown-up in whom the child has trust (this is important) should tactfully, and at an early opportunity, discuss the illness or death, taking care to make it clear that no wishes or thoughts of anyone can have had any influence; it would be well to mention that in olden times magic and ill-wishing was often believed to exist, but that really this is not true. It should also be stated that to some extent we cannot control our thoughts, and that all people have bad as well as good thoughts; we can, however, control our deeds, and it is fortunate that only deeds are effective. If the child has any guilt feelings this will be effective in dispersing them.

Thus we note that by the age of five or six years the child has completed an essential stage of growth and has dealt with many difficulties. How well, and how easily, this has been achieved has depended on circumstances, and particularly on the home conditions and the grown-ups with whom he has had contact. The child now enters into what is known as the Latency period; a time free from severe emotional stresses which lasts until adolescence brings new problems. This is a period important in education and it will be discussed as part of the next chapter.

CHAPTER IV

EDUCATION

By education, in this discussion, is not meant the imparting of particular information, but the process of fitting the individual to live a useful and happy life in the community of his fellow men; that is the development of "character" and "personality." A proper education should enable us to do what we ought to do when we ought to do it, whether or no this fits in with our individual wishes and convenience. This kind of education begins very early in life, and it should continue to some degree for the whole of life if the individual is to be a progressive unit of humanity.

A baby looks to his mother for care and attention, and in this respect very naturally has a possessive frame of mind. Thus when he is somewhat grown, and his baby brother or sister arrives, the child is displeased at the partial displacement of care and attention that must occur. This new event in the little child's life may quite well coincide with the anal-sadistic phase when the infant has a strong flow of assertive and aggressive impulses. This will intensify the hostile feelings towards the intruding stranger, and the desire that the newcomer should be gone from the home.

Usually this jealousy and dissatisfaction is overcome, owing to the infant's love for his mother. He realises that any form of expression of ill-feelings towards the baby is distressing to the mother, and leads to some withdrawal of her affection. Moreover it is quickly appreciated that acceptance of the baby, and favourable concern for his welfare, brings pleasure to the mother and happier relations with her. So, from dual motives of self-interest and to give pleasure to

the beloved mother, the infant accepts the baby, and comes to feel a bond of affection towards him based on their common relationship to the mother.

It will be realised that sometimes the parents will be unbalanced and inconsiderate, and the infant will in truth find himself dethroned and neglected in favour of the new arrival. The process of adjustment will then be long and painful, or it may never be achieved. And this is an important adjustment, for it is a pattern for dealing with the long train of personal frustrations that will continue throughout life, for social life, and the progress of civilisation, is only possible by every individual submitting to some degree of frustration.

Understanding parents can do much to minimise this shock to the infant and gently to introduce the child to the sacrifices of egoism, on which the future welfare of mankind is dependent. This can be done by asking the infant if he would like a baby brother or sister, and painting such a picture that the affirmative will be assured. Then, if old enough, he can assist in some of the preparations, and later be told that mamma will soon be going away to fetch the baby for *them*. Note that the baby must be for father, mother and family, otherwise complications may arise when the infant regards the new baby as rightfully his own new possession. Then, when the baby has arrived, particular attention can be given to avoiding occasions for jealousy of the child towards the baby, and to ensuring that the child has little cause for feeling rejected. If any symptoms, such as nightmares, tantrums or bed-wetting occur they will be a consequence of distress and conflict in the child's mind. A few talks with the child, and plenty of fussing-over and loving, will help him through this conflict. Buying some present the child will value is a good procedure,

it is a solid and enduring reminder that the parents love has continued after the arrival of the baby. For example with a little girl aged three the present of a doll's perambulator soon after the arrival of her baby sister proved very helpful. The shock of the intrusion of a new baby into the home is the greater when the first child is older. It is much more severe if the child is aged four years than if he is only two years old. If the child is over the age of five, when the primary emotional development has been completed, he is likely to feel the intrusion very keenly, and to find adaptation to the situation a difficult process.

At this stage, if not before, the child may ask where babies come from and why. The sweetly sentimental expression that it is a seedlet implanted by God that grows under mother's heart should not be given. It ignores the father-function and gives the child a false idea. The baby comes from a seedlet contributed by father and mother which is nourished and cared for in the security and warmth of mother's "tummy" until it is large enough to be born.

In connection with this problem of the increase of the family it is advisable to emphasise the child's point of view. The infant is so new to the world, so sensitive to "atmosphere," that only an intense sympathy and imagination can give adults a proper insight into his feelings. As grown-ups our frustrations and disappointments are, or ought to be, assessed against our experiences and the consequences arising from them to ourselves and to society, moreover we know that the lapse of time can bring compensation. The infant has no appreciable background of experience, no possibility of weighing consequences, no thought of what the future may bring, and, worst of all, he has no one with whom he can discuss what is a deeply

felt, but often inexpressible and unthought-out, feeling of distress and rejection. It can be that in his opinion and experience he has been the most important and specially loved person in the home, and suddenly he is removed from this happy eminence and replaced by another. Little wonder that many a personality has been warped for life by the faults of the parents, particularly the mother, in this phase of life.

This subject of childish experiences of feelings of discouragement and rejection will be discussed further in Chapter XII. We may note, however, that this training in social adjustment does not occur with the only child or the youngest child and this may be a misfortune for him.

The advantage of being a member of a family is that the child comes to control his feelings and behaviour in order to conform with the requirements of the small group within which he finds himself. This control is based in good families on a bond of identification between the children, based on their common feelings towards the parents. It shows in relation to other children, for if one of the family is attacked the rest unite to give protection against the outsider. Inside the family quarrels will occur, and in fact the passions of hostility aroused within the family circle are often very fierce, especially in young children, but the degree of assertiveness or aggressiveness is always controlled to some extent; outside the family it may at first tend to find a much more unrestrained expression.

The outline of the development of the child which has been given in the preceding two chapters, and so far in this chapter, is mainly the Freudian interpretation. It is based on the pleasure-seeking and sensation-awareness of the child. The term "sexual" was used by Freud in relation to most of the behaviour patterns

and developments that have been discussed. It is Freud's contention that all these phases can be associated with sexual impulses, thus he adheres to the phrase "sexual" on the principle of calling a spade a spade, and in spite of the misconceptions that can arise in the minds of ordinary people, who have a more restricted and specialised significance for the term. It will be realised that the term could be misleading and antagonising to the ordinary person, as was stated in an early part of this book

One of the early collaborators with Freud was Dr. Alfred Adler. From his further consideration of the subject Adler came to believe that the all-important factors in character formation were the aggressive and assertive qualities of the individual, and the consequences that flow from these. It is therefore worth while to explore his point of view, for it is another significant aspect of education and life, moreover his school of applied psychology (known as Individual Psychology) has found great popularity with the medical profession in America, where the study of mental health is considered of great public importance and is more advanced in practice than in Great Britain.

As a preliminary there is the interesting and important question of the meaning we attach to the word "conscious." Is a worm or a jelly-fish conscious in the meaning usually attached to the word? Jung gives an interesting definition when he states in his book, "Modern Man in Search of a Soul," that consciousness arises from opposing, or subjecting to control, our instinctive patterns of behaviour, that is to say when the mind does not just automatically respond to bodily influences. On consideration it will be realised that we are jerked into a much more acutely conscious state when our instincts or desires are not

easily or happily fulfilled. In fact when a man has carried out an action without being conscious of it he is often stated to have done it "instinctively."

The interesting discovery has been made that even the simplest forms of life are capable of this "consciousness" of modification and control of instinctive patterns of behaviour. The amoeba, for example, is a microscopic creature consisting of a single cell, to any given stimulus it has a suitable form of reaction. If, owing to special circumstances, this reaction does not prove effective in achieving its purpose the creature will nevertheless repeat it again and again. It does not, however, continue this unprofitable reaction indefinitely, for finally it tries another and yet another type of behaviour until the difficulty is overcome. It has what the psychologists term "plasticity" in its behaviour and so, though generally it relies on automatic responses, it does not always do so. In insects which have a fixed pattern of behaviour for a given circumstance it has been found that while this behaviour will be repeated many times, yet, if many repetitions fail to achieve the required objective, then finally the "instinctive" procedure is discarded and other lines of action to achieve the result are tried. So we may conclude that the worm and the jelly-fish, though not usually "conscious," yet are capable of a rudimentary form of consciousness when this is proved to be necessary.

The baby in his early weeks and months of life has not much consciousness in the meaning we have discussed above. But his measure of consciousness is continually growing and he can be considered to be "self-conscious" between the age of three and four, when he first begins to use the word "I" instead

of referring to himself in the third person. This self-consciousness shows when one looks intently at a child. The baby of two years of age will gaze back with unconcern, simply wondering why you are looking like that. The child of four will become uneasy and look away; his thought is, "Why are you looking at *me*?"

This realisation of "self" is an immense intellectual achievement. The infant has found that he does not always get his own way, but that he is resisted by other persons. Then comes very slowly the idea that he is also an individual person. This discovery is forwarded when conflicting desires arise between which some choice must be made; arising from a series of such choices comes the thought "Who chooses?" and the answer "I choose," and so arises the conception of the individual self. It is then that the child becomes aware that he may make the wrong choice, and so the realisation of personal guilt occurs. The Biblical story of the eating of the fruit of the tree of knowledge of good and evil can be held to be a symbolisation of the dawn of self-knowledge.

When self-consciousness arises the infant has a realisation of himself both as he is, and as, in the opinions expressed by those around him, he ought to be. In his mind is formed the image of the boy whose behaviour is such as will either escape punishment, or secure the approval of his associates in the home, particularly the mother and father. Thus is formed an ego-ideal, which should widen and develop as the years progress. The child can now have a sense of shame and guilt which previously was lacking. In this manner, independently of the Œdipus conflict, the conscience can arise.

With the growth of consciousness the frustration of desires, and the physical limitations of the baby, bring about a feeling of inferiority. By the process of psycho-analysis very early memories are recoverable, and Dr. Pickworth Farrow in his book, "A Practical Method of Self Analysis" (page 80), relates how he recalled very vividly his intense anger at the age of about six months, when his father took him away from his mother and placed him into his cot, he recollected his kicking about with his legs, and beating around with his arms, in a counter-effort and his feelings of helplessness in the situation. To counter this feeling of inferiority the infant usually asserts himself, and such efforts at assertion are right and proper, they often must be resisted by the parents, but this can and should be in a kindly and tolerant manner. It follows that when behaviour is to be commended this should, if possible, be in public, but when rebukes or corrections are necessary they should usually be given in private, and only in special circumstances in the presence of others. Incidentally, this applies to young persons and to adults, as well as to children, and so is of importance to those concerned with psychology in teaching or in industry. The destructive and aggressive phase between the first and second years of age can be considered as a process of assertion against inferiority feelings that normally arise as a consequence of the widening of the consciousness and increased bodily and mental capabilities.

In unfavourable circumstances the natural inferiority feeling may be changed into a permanent theme in the background of the mind, and so constitute an "inferiority complex." This complex may show itself in one of two forms, depending on the vitality of the

individual. In its direct form it appears as submissiveness and a lack of self-confidence. In its indirect form it shows as a counter-attack, an urge to demonstrate the absence of inferiority by showing or pretending to superiority, by a lust for power or domination and a special aggressiveness, this may show itself in speech, or in actions, or in both. This counter-attack is usually so vigorous as to justify the description of "over-compensation" that the Individual Psychologists consider as a characteristic product of inferiority complexes.

From Adler's point of view the requirement in every individual for a happy and useful life is a pattern of life that fits in with his capabilities as a member of a community. The natural egoism and self-assertiveness of the child should be modified, first by home, and then by school influence, so that he comes to accept behaving in a socially suitable manner as a normal pattern of life, and thus neither acquires an inferiority nor a superiority complex.

No mention has so far been made of punishment and discipline as a part of education. To omit proper disciplinary measures with a child is a betrayal of parental responsibilities. What is essential is that the measures taken should not seem unjust or outrageous to the child. Actually the naughty child who is reasonably punished then regards the incident as closed and so does not suffer from any anxieties or guilt. The deplorable action is to defer action until the deed is forgotten, to say "I will tell your Daddy when he comes home and he will punish you" is unfair to the child and also to the father (who has no desire to be featured as the bogey-man).

We have discussed the education for fitting in with a community that occurs in the home. The next stage

in education comes when the child attends a kindergarten or a school. He now has to adapt himself to a far larger and more varied unit than the family. The bond of mutual feeling that unites the group of children now centres around the personality of the teacher. In very young children the teacher may be accepted in the mind as a parent substitute, but in children of the age of five or six she usually represents a grown-up person typifying the ego-ideal.

The importance of the teacher in these early days of education is thus very great. The ego-ideal and the super-ego are still in the stage when formative influence for good or bad can be very effective. An unsuitable teacher can create some small or large measure of psychological difficulty for hundreds of children during the course of her career. A teacher who makes bitter depreciatory remarks, or who causes intense discouragement, may well turn an inferiority feeling into an inferiority complex with a sensitive child. The author can remember one teacher whose comment "You are neither useful nor ornamental" was very likely to have this affect on sensitive children. Teachers who are unjust, who have favourites, or children they "pick on" to amuse themselves and the rest of the class, are certainly unfit for their responsible post. At some future date, when the importance of mental health is more clearly realised by educational authorities, the teachers who deal with small children for the first two years of school life will be most carefully selected for their pleasant, balanced and sympathetic personalities, rather than for their pedagogic capabilities. Moreover, if, as must occur from time to time, any teacher encounters a period of painful emotional stress she will at once be transferred to the teaching of older, and less susceptible, children.

Progress in life should mean a continuing enlargement of the groups to which the individual feels some emotional bond. From the home and school it should extend to the neighbourhood, then to the town or countryside, and then to the country as a whole ; in later life it should include members of the trade or trade union, or the profession, religious body, political party, and so on. In all these stages of identification with ever-widening groups there is needed a measure of restraint and toleration that is not necessarily applied to those outside the group. The outsider is at best regarded as not entitled to the same measure of toleration or help ; at worst, he is regarded as a suitable object against whom to give vent to the hostile and cruel impulses that exist in every one of us, either near to the surface or more deeply buried. In all of us is a primitive impulse to project our faults or failures on to others rather than to face the realities of our own shortcomings ; and someone outside our groups forms a convenient scapegoat. The misfortune of the Jews has been that so often they have been " featured " as the scapegoat for immature and mentally unhealthy humanity.

A note concerning this mental quality of projection is of importance here. In a general sense we can only realise the individuality of others, and their feelings, by recognising that we ourselves behave somewhat similarly, and so we infer that the behaviour of these persons is due to their having similar feelings to those we have. That is to say, we " project " on to them our own experience of feelings, etc. A harmful form of projection is not uncommon : a person having a sense of guilt concerning some thought or deed feels the need for punishment ; then with any slight excuse this guilt may be projected on to other persons, and the

inflicting of punishment on them is found to give relief to the mental tension. This vicarious and extra-personal form of satisfaction accounts for some very objectionable characteristics of persons, groups or peoples. Censorious persons are usually those who, in place of dealing adequately with the guilt in their own minds, get rid of it by projection on to others.

It will be obvious that a completed education in the aspect we have been discussing requires at least a recognition of the brotherhood of all mankind, or it can culminate in a feeling of a bond with life in all its forms. This modification of the ego-centricity of the individual is aided by innate tendencies that come to the fore as growth proceeds. These are what may be termed the social instincts, which incline man to feel unhappy when alone, and to seek to be in the company of his fellows ; to feel happy when he has their approval, and unhappy when he has their disapproval, or when he feels himself different or estranged from the group. More will be said about these social impulses later, but their existence and importance should not be overlooked. A fault of some psychologies is that they concentrate too exclusively on the purely personal selfishness of the individual, and associate social qualities only with "enlightened self-interest" ; they ignore these other aspects of our mental make-up that have been important in biological survival over the preceding millenia, and that appear in due time in the flow of the biological development of the individual.

Another aspect of education is emphasised by Professor J. C. Flugel in his book on "The Psycho-Analytic Study of the Family." This is that concurrently with growing up the individual should be accepting an increasing degree of personal independence and responsibility. The newly born baby is completely

dependent on parental care, and if this was withdrawn he would die. When grown to the adult stage the man or woman should have accepted a very large measure of independence and responsibility, and be mentally prepared to accept complete independence and responsibility for his or her actions.

This growth of independence may be severely handicapped by parents who are over-indulgent to the wishes of the child and over-anxious in caring for him, or on the other hand by parents who are too severe. The spoiled and pampered child does not grow up mentally and face reality. He remains infantile in that he will not, or cannot, face criticism, and in that he longs for praise and what he calls "appreciation." Excessive severity produces either an individual who is suppressed or one who is excessively rebellious against all forms of authority; both are undesirable and fundamentally unhappy types. As the child grows up his measure of self-reliance in facing the difficulties of life, and in attending to his own desires, should steadily increase. For the sake of the child the parents must let him struggle with some difficulties, make some painful mistakes, destroy by foolishness some useful or valued articles, for it is by such experience that mental growth is secured. To decide when to interfere on these occasions is a parental responsibility in which thought, sympathy and an appreciation of the personality of the particular child, must all come in. To permit the struggle to be too long, the mistakes too grave, or the destructive foolishness too serious, is also wrong; it will rob the child of its trust in his parents, and it may lead to such discouragement that the child seeks "safety first" by refraining from efforts.

A proper degree of independence of mind is essential for mental health. The child who makes enquiries

should, as far as possible, always receive reasoned and sufficiently detailed answers, and not evasions or categorical statements. The parent who finds any question embarrassing or seemingly "improper" should realise that the embarrassment and feeling is almost certainly only in his own mind. The problem of dealing with "awkward" questions is a real one, but must be faced. An excuse can be used to gain time, but it should only be to gain time, and not to evade the question. Such statements as "I haven't time to answer that now" or "Perhaps it would be better if I looked the subject up in a book, so that I can give you a better answer" must mean that at the earliest opportunity the subject will be raised again by the parent and suitable answers will be given. A parent desires the child to believe him and to trust him, and the latter will naturally do so if the parent does his part ; but a few evasions or untruths will soon undermine this natural trust and expectation. The answers should be as simple as possible and true , do not enter into any special details unless the child asks for them. Parents should be careful not to use these occasions as an opportunity to impress the child by giving a long and learned lecture ; the child will only become bored and he will refrain from asking questions in the future.

It will be obvious that parents as well as children require education to help them satisfy the needs for this child-education, which will ensure mental health in the people of the future. This may be described as one of the main purposes of this book. It has already been made clear that the faults of the children are nearly always a reflection of the faults of the parents. Many people believe that good or bad behaviour characteristics are inherited and so *must* appear ;

they point to this characteristic or that which comes from some grandparent or great-grandparent. The fact is, that the normal, healthy child has inherited capabilities both for good and bad types of behaviour. The impulse in favour of one direction may initially be much stronger than its opposite ; but if conditions favour the development of the weaker impulse, and run counter to the strong impulse, then the weaker impulse will become the pattern of behaviour, and will in time become a firm and fixed habit, so that in the grown individual it is the stronger impulse. Young children who are adopted grow like their foster-parents, or at least grow into types similar to those into which children of the foster-parents would have grown. How children grow in personality depends immensely on the parents' behaviour and the home atmosphere, and in this matter ancestry has a secondary influence. In passing, it is worth while to refer to the subject of "inherited qualities." From his investigations, Francis Galton found that on the average one half of the inherited qualities of the child are due to his two parents, one quarter due to his four grandparents, one eighth to his eight great-grandparents, and so in diminishing quantity the more remote the level of the ancestry. This can be very consoling to those who find they have "bad blood" in their ancestry, and "de-bunking" to those who have an inordinate pride in some one ancestor. There are, of course, some "dominant" characteristics which do not conform to this average rule.

The acquirement of independence and responsibility that has been mentioned, must be accompanied by a proper measure of self-confidence. By "proper measure" is meant that full degree of confidence

merited by the knowledge and capacities of the individual in relation to any particular situation. There can be education that produces individuals with boundless self-confidence in any and every situation, regardless of their knowledge and capacities, or those of others who are present. This type of education produces persons who may, in some circumstances, prove disastrous to society.

As an example of deliberate training for effective and self-confident children, the following quotations are given from Chapter III of "Growing Up in New Guinea," by Margaret Mead.—

"The parents demand a speedy physical adjustment of the child but they expose him to no unnecessary risk. He [the baby] is never allowed to stray beyond the limits of safety and watchful adult care . . . Every gain a child makes is noted and the child is inexorably held to his past record. There are no cases of children who toddle a few steps, fall, bruise their noses, and refuse to take another step for three months . . . Whole groups of busy men and women cluster about baby's first step, but there is no such delightful audience to bemoan his first fall. The only way in which he can keep the interest of his admiring audience is to try again. So self-pity is stifled and another step attempted . . . His whole play-world is so arranged that he is permitted to make small mistakes from which he may learn better judgment and greater circumspection, but he is never permitted to make mistakes that are serious enough permanently to frighten him or to inhibit his activity . . . There are no harsh words when the child steers [a canoe] clumsily, only a complete lack of interest. But the first sure deft stroke which guides the canoe back to its course is greeted with approval . . . they have no word for

clumsiness. The child's lesser proficiency is simply described as 'not understanding *yet*.' That he should not understand the art of handling his body, his canoes, well, very presently is unthinkable."

From this discussion there is one important lesson to be drawn, both for parents and educational authorities. The character and personality, the general pattern of life of the individual, is moulded by the early years in life. Those parents who save money to send their children to private schools, and then later to public schools, do a poor service to the children if this money is saved by employing unsuitable persons as nurses and governesses; for these early years the best and not the cheapest is truly essential. Those who consider that cheap and untrained persons are suitable for nurseries and infant schools are grievously at fault. Persons with desirable qualities for these all-important years should be selected with the greatest care, and should be well rewarded.

It must be recognised that if the child is to grow into a responsible, independent and properly self-confident person, then, as he grows up, there must be a gradual modification in the bonds of affection between the child and his parents. These must change so that the growing person does not unduly restrict his activities out of considerations for the parents. The special affection that seems natural for the child to give to his parents, the special power that parents must exercise in the interests of the child, must both decrease with the passing of the years. Finally, the parents should become only the older and special friends of their child, with no power except that of giving advice *when it is requested*.

For vital health and happiness all people ought to realise this need for change. As the children grow

up the parents can then guide the development of responsibility and independence. They will be able to submit, without deep unhappiness, to the inevitable distresses they will suffer as they see children gain knowledge from hard and bitter experience in place of giving heed to parental wisdom. Out of this forbearance, happiness is likely to come; a few unhappy experiences can incline the child or young person to pay attention to parental wisdom where other inducements will fail.

Those who feel the family bond should be forever close and special should look around on life. They will see many examples of unhappiness and tragedy in married life due to one or both parties being too concerned with their family bonds. Moreover, they may consider that this independence of family bonds has its example in an incident in the life of Christ:—

“And it was told him by certain which said . Thy mother and thy brethren stand without, desiring to see thee, and He answered and said unto them . My mother and my brethren are these which hear the word of God and do it ” [Luke 8 (21)]

To sum up this subject of education, we should clearly distinguish between “self-expression” and “self-realisation.” In a general sense, self-expression usually means the impulsive expression of the various instinctive tendencies in simple and direct modes. Self-realisation is the satisfaction of these same instinctive tendencies, but in relation to the individual life as a whole, and so usually in a more complicated and sublimated form; it requires self-control, self-denial and sturdy and continual efforts. The full self-realisation of the individual calls for a wide range of general knowledge, and some spheres of specialised knowledge; the function of ordinary education should

be to supply this, and to engender in the student the habit of study, and the spirit of learning, to guide him through the rest of life.

For the happiness of parents, it is clear that as their care and responsibility for young children decrease so they ought to be opening up new interests in life that will compensate for the lessened attentions to the children.

Life should consist of three stages The first is that of education during childhood and adolescence. The second, includes the establishing of oneself economically, of parenthood and the making of a happy home. The third is the new education for, and the living out well and happily of, the free period of life, for when this stage is reached the struggles for establishing a place in the economy of mankind, and the problems of home and family, should have been settled. The mind by this stage should be reasonably matured, experienced, and capable of widened vision and a pursuit of happiness that is freed from the frets and complications inevitable in the preceding stages.

This third stage in life can be very distressing to some persons. In his lectures, collected in the book, "Modern Man in Search of a Soul," Jung states, that he had a large proportion of his patients who, at the age of thirty-five or over, found they had no adequate interests in life, and that life did not seem worth living. At middle age they find that the work and problems of life have become largely a matter of routine Their children have grown up or reached the difficult adolescent stage, and no grandchildren have yet arrived to create another purpose in life. There is a contraction of interest to the individual person, the inevitability of death is more fully realised, and if there is no belief in survival then all seems a hollow mockery. c

There is purpose and significance in life, and this will be discussed later. This much may be noted now. For the achievements of early life, it has been necessary to concentrate on certain fields of effort and to ignore or forget other interests in life for which there was not time to spare, or which did not "fit in"; for example, one may have had early interests in exploration, history, painting, music, or the plastic arts. In fact, we can realise that while our life has met with some great or sufficient measure of economic success, this has been at the expense of a certain flowering of the personality. These suppressed longings or capabilities are those which can now be developed, not for economic reasons but for the growth and maturing of the mind of the individual. An outlet that can prove very satisfactory, is the taking up of one of the many forms of social service and welfare work that call for voluntary work, and that give a true sense of self-realisation.

CHAPTER V

ADOLESCENCE

INFANCY is one period in life when expanding possibilities create intense happiness and also give rise to serious problems that must be solved. Life then flows on through the latency period free from any grave psychological difficulties until the stirrings of puberty bring along fresh possibilities, a widening horizon of life, and also another set of problems. As a legal convention, puberty is presumed to commence with boys at the age of fourteen, and with girls at thirteen; it may, however, be a year or two earlier or later than these ages.

Adults are usually tolerant towards the difficulties of infancy, owing to the appeal that the small and

weak individual makes to the parental instinct. When, however, a big boy or a big girl becomes "difficult," the same tolerance is often missing, and unnecessary unhappiness is caused to both the parents and the rising generation. Tolerance can arise from understanding, and it is a purpose of this chapter to express both the point of view of adolescent youth and of the adult. The adult has the advantage that he can recollect his own period of adolescence. The difficulty rests with youth who can only gain an appreciation of the viewpoint of their elders by an imaginative and sympathetic insight, or by information gained from various sources. However, the lively intelligence and the idealism of youth can be helpful to them in this situation.

In the world of school, young children look with a degree of awe and envy on those mighty beings in the top standards or the sixth form, as the case may be. As year follows year, they grow in size and knowledge until they reach these heights of greatness themselves. And let there be no mistake about it, the senior students in their world of school have a deserved status, and they have responsibilities that are serious and that are seriously accepted.

It is about this time that new impulses come into life from the developing activity of the sex glands. Thus a feeling of being grown-up often coincides with a change of status, from being a senior in the world of school, the young person finds himself a lowly junior in the world of business, or a raw freshman at College. This is a sudden and difficult adjustment to make at a difficult time in life. What is the natural and, one may say, proper reaction? It is to take all possible steps to maintain self-confidence. This means to become very positive in one's opinions, to be

assertive in order to ensure a proper status with other persons, to pay a particular attention to one's appearance, and finally to look with a keenly critical eye on those who seem so anxious by their weight of years, and the power of their position, to suppress the vision, keenness, competence and idealism of youth.

Adolescents note that when the older folk are critically inspected, they are not found free from defects. For example, they have some opinions and beliefs that are fixed and yet manifestly unreasonable, they are petty in some things, unreasonably self-satisfied in respect to some others, out-of-date in some of their knowledge, and they are occasionally applying stodgy ideas, from a comparatively remote and certainly very different past, to the urgent and new problems of the present day

Again young persons note that the older folk are so apt to find "duties" for them that are either inconvenient, unpleasant, or restrictive to the rightful and proper activities of youth. Moreover, the elders use too many warnings and "don'ts" to crab the usual activities of the young and vigorous rising generation. It must be admitted that on occasions some of these warnings or prohibitions prove to be justified, but the "crowing" that follows such occasions is unnecessary and in bad taste

Youth can feel that older people do not appreciate the importance of the dignity and status in life of the new generation, nor do they realise that these are important things that must be established and maintained. They may feel that it is quite easy for those who have most of what they want, and whose needs are comparatively slight, to act as if they were unselfish; if they had the same problems and needs as

progressive youth it is likely that they would be well to the fore in trying to secure their own interests.

This description of the way that forceful youth can look at life, and its attitude to its elders, need not be elaborated. Those youthful persons who become recessive, instead of more or less aggressive at this time of life, are those who give least promise of making, later in life, really useful units of humanity. The grown boys or girls who become recessive should have attention paid to their physical or their mental health, for probably one, or both, are in need of treatment.

Now we must look at the subject from the point of view of the older folk, who provide for the youthful ones but who also create some of the problems which beset them.

To the grown-up it appears that the child fairly suddenly changes and becomes cocksure, argumentative, very self-centred, adopting all sorts of annoying and ingenious methods of thrusting against reasonable authority, and goes on light-heartedly taking foolish risks in life, or throwing away golden opportunities which his elders can so plainly see. If advice is wanted, then it is often sought from other inexperienced youths, or from grown-ups other than the parents. The respect, admiration and the love of the child seems to have gone, and this newly-grown individual seems at times to be definitely critical of, and out of sympathy with, his parents, and these changes can be not merely annoying, but deeply wounding to the feelings. These youngsters think they are grown-up because they are big, while occasionally they are clever, and have sound ideas, they ought to have the sense to realise that their lack of experience is glaringly obvious.

From a sympathetic consideration, adults will realise that the changes of attitude in adolescence are in fact a compensation for a strong inferiority feeling. That such a feeling should exist is inevitable ; if any adult will imagine what his feelings would be if he were moved from his familiar social circle to another felt to be superior and with quite different conventions and behaviour patterns, he will realise the problem of early adolescence. It is this feeling of doubt and unsureness that makes adhering to "the done thing," dressing in "good taste," and being "correct" in minor details of life and etiquette seem at times so tragically important to young people. This struggle with new situations, and the spasms of doubt that arise, can lead to the fits of moodiness that occur occasionally with young persons.

This leads to a question that perplexes many parents. Why should these young folk be polite, pleasant and considerate when away from home, and yet boorish and inconsiderate at home? It is a phenomenon that is not uncommon with young persons. The explanation is simple. To youth it seems that to demonstrate that one is grown-up one *must* behave well outside the home ; and so both to get relief from the strain, and to assert oneself, one must "loosen-up" somewhere, where is more suitable and right than in one's own home? This is a childish form of reasoning that is persisting into youth ; given a short period of time, and continued mental growth, the young person will realise that a decent and considerate code of behaviour is required as much in the home as in the outside world, and that a consistent pattern of life should apply on *all* occasions.

There is another aspect of this perfectly natural inferiority feeling that ought to be appreciated by

both young people and older persons. While in this state of re-adjustment, there is a very strong tendency to reject anything that can lead to a feeling of inferiority. Thus the young person has an unconscious tendency to refuse recognition to his being wrong in any given situation; to find "reasons" for the error or the wrong behaviour, and if possible to find "justification," is both a conscious and an unconscious need. This can be a grave handicap to the young people and a great annoyance to the older folk. In the interests of capable young people, some fairly strong "ticking off" is necessary from time to time, lest the refusal to recognise errors should become a pattern of behaviour. This disciplinary treatment with the ordinary person may come from the group or gang of his contemporaries, but with the intelligent and forceful young person, his status with his contemporaries may be such that it will not occur. Parents or others faced with this unpleasant duty should carry it out with understanding and sympathy, and those requiring such treatment should strive to appreciate its real necessity. When a man has adjusted himself to new conditions, and has a balanced appreciation of his capabilities and limitations, he can accept his human frailties, and from this come to control his liability to error. Then he is truly "grown-up", but it is unfortunate that so many people do not become mentally matured in this sense.

It must be mentioned here that parents often have to pay both financially and with mental pains for the errors and foolish actions of their children during this period of adjustment. This aspect is often insufficiently stressed when young persons are discussing matters, but of course it requires to be recognised by them just as parents must appreciate the young persons point of view

Young folk sometimes wonder why parents are so concerned for their adolescent children, lest liberty should develop into licence. They suspect that it may be because the parents have memories of having "kicked over the traces" during their own youth. They wonder why parents do not realise that youth has its new and modern standards, and moreover, is well able to take care of itself. Actually, this concern does not necessarily mean that the parents fear that their children will repeat their youthful indiscretions, for their own youth may have been comparatively blameless. From experience gathered during the years of life, parents come to realise dangers that youth may most light-heartedly ignore, sometimes with disastrous consequences.

What then is the solution? Surely, as stated earlier in this chapter, it is that older persons should be tolerant and understanding of youth, and should realise that the difficulties and exuberance mainly arise from the inferiority feeling that has been discussed. Some of the knowledge to be gained by youth must come from experience. It is true that experience can be a very hard master, and that it sometimes ruins the students, but what it teaches is taught thoroughly. From a few lessons learned from painful or bitter experience can come an appreciation of the wisdom of attention to the advice which can be obtained from those of a much greater experience. The acceptance of such advice is assisted if it is given as "man to man" or "woman to woman," and not as from a grown-up to a foolish child.

The solution of the problems of adolescence is achieved in primitive tribes by initiation ceremonies. These ceremonies have two aspects: the young person is given all the necessary education for assuming his

adult responsibilities, both in regard to sex and other aspects of the social patterns of his community, then by ordeals and trials, often of a very difficult and painful nature, the collective power of his seniors and of authority is firmly impressed on his mind, thus modifying or crushing the new, critical, and possibly progressive ideas that burgeon at this phase of life. The boys and girls go to the initiation as children and come away in a sense reborn, and know that thereafter they are men or women and accepted as such by the community. They enter suddenly, but after due preparation, into a new phase of life, and this change may be signified by the adoption of a new name. Thus all the doubts and difficulties and the painful strivings of adolescence are radically and effectively removed. Also one element in the community that may make for change, which may be good as well as bad, is removed.

A question of considerable importance is whether, in modern civilised conditions, something more could be done to ease the transition from childhood. The various youth movements are perhaps steps in this direction, but possibly, when the public is better educated, they could be made more effective in this aspect of their aims. This chapter offers a contribution that may be helpful.

At this age, or maybe earlier, the child may find out, from some chance remark, that his conception was accidental, and that he was an unwanted child. This can give rise to extraordinary feelings of resentment and inferiority. The child cannot know how often an "unwanted" child is later his mother's pride and joy, and how his arrival awakened the parental instincts, and so gave fuller content to the lives of father and mother; or the girl who arrived

when a boy was desired cannot realise how contentedly later the parents may have accepted this gift of life. Where these difficulties may arise, parents and others should be on the watch for them, and see that they are faced and talked out immediately they appear. Where, in fact, a child was unwanted, and remains unwanted, he should realise that whether or not he is wanted by the world depends on himself, and by his own efforts he can become loved by humanity, if not by his parents.

With adolescence the problems of sex come to the foreground. While the subject of sex is more fully discussed in a later chapter, there are some aspects that should be mentioned now. For example, there are the problems of menstruation with girls, and of nocturnal emissions with boys. Neither should be allowed to come upon the child as an experience for which he or she is not prepared, or he or she may imagine that something serious has happened. At the age of eleven a little girl can be asked if she knows the difference between a chicken and a hen, and she will finally come to realise that a hen lays eggs, then it can be explained that all grown-up females produce eggs, though with women these are microscopic in size, and are passed from the body about every four weeks together with some blood. The boy at the age of twelve should be informed that with the growth of the sex glands nocturnal emissions or "wet dreams" will occur, usually about once in every three weeks, they are quite natural and are a sort of safety valve for the products of the sex glands. The emissions usually occur with a dream.

For many reasons, the discussion of which is outside the scope of this book, it is very difficult to take an objective view of sexual questions. Parents find it

difficult to talk over matters with their grown children, and children find it almost impossible to discuss matters with their parents. To attempt to survey the subject is likely to raise in some readers very strong emotions, and maybe violent criticisms, but this risk must be accepted.

A most interesting account of the problems of adolescence is given in "Mental Health in College Life," by Dr. Clements C Fry, A mental hygiene service was started at Yale University in U.S.A. in 1925 and the book is a survey of its experience During the period 39 per cent of the histories dealt with emotional difficulties arising from sex. The failure to find the solution of the sex problems during adolescence shows in the increasing proportion of cases in subsequent years The proportion of those making use of this mental health service having some sex difficulties were.—freshmen...21 per cent, middle-class men .35 per cent., seniors 35.5 per cent; students in graduate and professional schools ..55.3 per cent The proportions of sex problems in the last group was divided among the students from each school as follows.—School of Music. 21 per cent, School of Law 47 per cent, School of Medicine . 51 per cent., School of Forestry.. 57 per cent., School of Divinity .63 per cent, and School of Fine Arts . 65 per cent

The remarkably low percentage of sex difficulties among students of music calls for comment. The emotional uplift and relief found in music appears to provide an ideal sublimation for the urgencies of sexual impulses. The author has a friend who was a prisoner of war for four years He determined to remain continent and during periods of stress from sex urges he found he could obtain serenity and

peace of mind by absorption in great music played on his gramophone. The appreciation of music should be taught to all, its great power to banish gloom and to elevate the spirit to planes above gross realities is of immense value

During this survey, it was found that "Undergraduates, especially, are not radicals about sex. Their attitude—contrary to popular belief—seems to be conservative, embodying respect for virginity and disapproval of promiscuity" The students expressed the sexual impulse in masturbation or petting, if sexual intercourse took place, it was with prostitutes, with girls of a lower social class, or older women.

Masturbation, it was found, was often considered to be "bad" and there was a belief that this sex activity weakens the boy or girl. Some individuals believed that it led to insanity or tuberculosis, and others believed that ejaculations meant the loss of vital substances from the spinal cord or the brain. So it must be repeated once again, that the special harm caused by masturbation is the feeling of fear and guilt to which it may give rise. The psychological evil that has been committed by well-intentioned, but insufficiently-informed, persons who write or talk about "self-abuse," has only come to be appreciated now that mental health is more fully investigated

The term "petting" covers a very wide range of activity from superficial bodily contacts to more intimate ones short of actual intercourse. It is often considered more respectable and less harmful than masturbation. A quotation from Fry is important "For some individuals this attitude towards petting may provide fertile ground for difficulty later in life, especially in the marital relation, for through such attitudes the act of intercourse seems to acquire,

among other things, vulgar connotations " So far as women are concerned, the psycho-analysts' discoveries are important, they teach at first the erogenous or sensitive zones connected with sexuality are many and various, but that with proper maturity they become centred mainly on a part of the genital region. The artificiality of excessive petting, particularly of " heavy petting " may prevent this normal development, and so produce a more or less serious diminishment of the pleasure of normal sexual intercourse.

Some psychiatrists consider that one mental danger to humanity, is the developing of a phobia concerning venereal diseases For example, this is expressed by Dr. Beran Wolfe in his book, " How to be Happy though Human " It is now realised that seeking to control behaviour by creating dreadful fears is a damnable, though in some ways an effective, procedure. At adolescence, children should be informed about venereal diseases. This information should include the removal of the common fear that such diseases can be acquired from lavatory seats, it is possible that a recently, and obviously soiled, lavatory seat could give rise to infection, but no ordinary person would think of using such a seat; the germs that cause venereal diseases are very sensitive and are soon killed by exposure to ordinary temperature It is, however, much more likely that venereal disease can be caught by promiscuous kissing, or from some forms of petting The disaster comes when the attitude of parents to children, and of children to parents, is such that if any disease is suspected the child is too fearful to bring the matter to the attention of his parents, the disease is therefore neglected with the *very* serious consequences this entails.

We therefore come to the important question of the attitude of parents to the sexuality that must inevitably develop in their children. Are they to ignore it, and leave the children to fend as best they may, or are they to seek to suppress it, or to give advice that they know from their own lives, or that of others, is in most cases impractically idealistic?

It seems to me that in this matter, parents must regard the sex problem as a part of the responsibility that the grown-up child must himself accept. The parent's duty is to set a full appreciation of the situation before his child, and when this has been properly done to accept the behaviour of the child. This may sound terrible to some people, but so far as one can judge, it is the best course. A quotation from Dr. Elizabeth Sloan Chesser in "Health and Psychology of the Child," pages 195-196, must be given here for the benefit of parents — "Our narrow attitude, and our stupid, ignorant methods of dealing with such [sex] questions make for tragedy in too many lives. We should be more tolerant of the sins of adolescence. I regard the attitude of many estimable people to the sexual sins of adolescence as stupid. When public punishment, such as expulsion from school, is resorted to, a terrible, cruel and criminal mistake is made, calculated to ruin a life in its beginnings." The real need in such cases is education, help and guidance, and in case of difficulty or abnormality, this should be from a medical psychologist. Those who will reply that the injustice to the individual is for the protection of the community may be sincere in their beliefs, but they are mistaken. This is an attempt to instil goodness by fear, which is rarely effective; it simply drives evil underground and gives to it a special spice of risk and adventure, or, if effective, it

is psychologically very unhealthy. The effective control is by specific and factual education, which is admittedly very much more difficult than the appeal to fear, or to vague ethical generalities that are only properly appreciated after more experience in life.

A very excellent book that can be read by the adolescent is "The Mastery of Sex," by Leslie Weatherhead. This book is written by a minister of religion, and it is published by the Student Christian Movement Press. Some people will therefore be prejudiced against it, and fear that it may be too conventional and "goody-goody." It is not so at all, and it is written by one who has proved a successful lay psychotherapist, and who appreciates the difficulties that afflict imperfect humanity.

Sexual education should be as complete as possible, for then there are neither dangerous ignorances nor morbid imaginings. The grown-up child should not only know the dangers of venereal disease, but the suitable steps that ought to be taken if there has been exposure to risk of the disease. He should not only know the risks of pregnancy, but also have a useful knowledge of the means of contraception. It is a shocking thing that young people have been led to disaster through lack of this knowledge. They may quite wrongly believe that pregnancy cannot occur on the first intercourse, or until intercourse has taken place a definite number of times, or during certain periods. Then in place of taking self-protective measures, the individual may weakly accept false assurances from another that he is taking every care and "it will be all right." Every person should appreciate an elementary aspect of mathematics; if two methods can be used, each of which reduces a

risk to one in a thousand, then when they are both applied, the risk is reduced to one in a million

Finally, every adolescent is looking to the future. It should be realised that a pregnancy during these early years is very likely to have consequences that are ruinous to the career that was developing in business or in a profession. This applies to both man and woman, though particularly to woman.

A parent who has properly done his or her duty to son or daughter will find that the difficult relationships that often exist between adolescents and parents are very considerably eased. Unhappy situations are less likely to occur, but if they do, then the parent will have the opportunity, as he would wish, to minimise the evil consequences. This chapter is suitably concluded with another quotation from Dr Elizabeth Sloan Chesser, "Young people who are friends with their parents gain an enormous advantage in life. No fault findings, no punishments are necessary where there is friendship between parents and child. It is often a good thing for the middle-aged to try to conform to the standards of adolescence; the older generation must adjust itself to the new. Life is adjustment all the time. We are happy when we succeed in adjusting ourselves to new ideas and to what our best selves conceive to be duty."

CHAPTER VI

THE STRUCTURE OF THE MIND

HAVING discussed the general mental development of the individual from birth, through childhood to adolescence, and having glanced at problems of more mature life, it is time now to consider the psychology of personality and of the mind,

An instinctive urge is that within the individual, which is devoid of conscious reasoning or a known objective, but is simply an impulsion towards a certain pattern of behaviour. All that is consciously experienced by the individual is a state of mental tension that the performance of some pattern of behaviour will release. The conforming to instinctive urges is normally accompanied by a sense of pleasure, and the culmination by a sense of happy release. All instincts are not active at birth, but the appropriate ones begin to function as the body grows and the physical conditions are suitable.

An aim of science is to simplify and organise knowledge by finding relations between phenomena and connecting those that are derived from a common ancestry. This utmost simplification is shown in the final classification adopted by Freud, when he derived all instincts from two original or primary instincts. a Life instinct and a Death instinct. For example, sex, gregariousness and self-assertion will be derived from the Life instinct, the Death instinct shows in destructiveness, paralysis and immobility in the face of danger, and self-abasement. Another aspect of the Death instinct is to be seen in those grown-up people who avoid all responsibility and independence, desiring to have the freedom from the difficulties of life such as is found in sleep, or in infancy.

Other earlier psychologists considered that there were three primary instincts for self-preservation, self-assertion and self-propagation. These show, for example, in the satisfaction of hunger, in the aggressive and destructive instincts that aid in fighting against danger or securing the wants of the individual, and in the impulses to sexual intercourse. By the expenditure of a little ingenuity they found it possible to

explain all types of human behaviour as a process of satisfying one or more of these three instincts. The instincts are divided into five fundamental groups by Dr. William Brown. These are (1) self-preservation, (2) self-assertion, (3) sex, (4) gregarious or herd instinct; (5) the instinct of enquiry, observation, experiment.

For practical guidance in life, the important matter is not how few primary instincts may be held to motivate man's life, but what are the total number of instincts which require to find expression and satisfaction if, during life, the mind is to be free from the handicap of unnecessary tensions. For this purpose, the list given by Professor William McDougall in his "Social Psychology" is a useful guide. He considers that there are eleven primary tendencies and four non-specific tendencies that go to form the tissues of the human mind. These are —

<i>Instinct</i>	<i>Emotion</i>
Flight	Fear.
Repulsion.	Disgust.
Curiosity.	Wonder
Pugnacity.	Anger.
Self-abasement.	Subjection or negative self-feeling
Self-assertion, or self-display.	Elation or positive self-feeling
Parental.	Tender emotion
Sexual.	Anonymous emotion
Gregariousness.	„ „
Acquisitiveness	„ „
Constructiveness.	„ „

Non-specific tendencies of sympathy, imitation, suggestion, and the pursuit of pleasure and avoidance of pain.

It is presumed that animals have not the conscious control of behaviour that can be characteristic of men. So it is interesting to consider the list of thirteen instincts given by A E Mander in "Psychology for Everyman" The operation of these instincts can very well be noted in any pet cat or dog. These instincts are —

1. Handling, eating, exercising, snuggling-warm, sleeping, etc Concern for bodily comfort.
2. Playing 'possum for a sense of security.
3. Running away to escape danger, etc.
4. Fawning and cringing; to propitiate anyone who has power to injure or to ingratiate oneself.
5. Attracting attention and showing off; to be noticed, admired and liked by others of one's kind
6. Attacking and fighting, to hurt and injure, or overcome and dominate, or to feel superior
7. Wooing and mating, to attract, please and mate with one of the opposite sex.
8. Tending and protecting, to look after and protect someone (*e g*, child or mate) who is relatively weak
9. Seeking companionship; the fellow-feeling for others of one's kind
10. Imitating others of one's kind, to be like others of one's own "pack" or "set" especially its leaders
11. Pursuing and hunting, to catch and capture
12. Exploring and discovering, to find out, to know, to understand.
13. Returning to what is familiar; to return to familiar people, places and conditions.

It is interesting to compare this list with that given by McDougall. It will be noted that it omits repulsion, acquisitiveness, suggestion and constructiveness, but that McDougall does not allow for the instinct of pursuing and hunting, and of returning to what is familiar, which are impulses present in animals and in humans. We therefore arrive at a total of seventeen tendencies operating in the mind of man.

We can proceed now to discuss the structure of the mind. In doing this, it must be realised that the mind is being considered as something separate from the brain, and so we are not dealing with parts of the brain itself. Whether mind and brain are distinct realities, the mind functioning through the brain, or are identical, are matters left on one side for the time being; this will receive attention in the later parts of this book. The word "mind" is sometimes used as meaning the understanding or the intellect; in this book it is used in a wider sense as an abstraction covering the total behaviour of man from the virtually automatic responses to the highest intellectual reactions. The Freudian theory will first be given, then that of Jung, and finally a combination of the two.

The most primitive part of the mind has been named the "Id." This is the source of the primitive instinctive urges and of those impulses closely connected with such urges. Psycho-analysis shows that this part of the mind has no shame, no sense of time, nor of the consequences of acts, nor of the rights of other persons; it is the biologically primitive, the crudely animal part. The id is not known to the conscious mind, for its desires conflict with social requirements and so are refused recognition; the impulses only arrive at conscious level in a modified

form The repressed desires and thoughts still continue to exist, and they continue their existence in the id.

The Ego is the name given to that aspect of mind which either is, or can be, conscious The ego is not all in the field of consciousness at any one time ; our attention or active consciousness is concentrated on one, or possibly a very few, situations at any one time The rest of the ego may be functioning, but it is below the level of consciousness The mind, in fact, can have a wider function than many suppose. While one aspect of the mind is concentrated upon the matters immediately in hand, the other parts appear to be capable of reasoning, and arriving at conclusions, that are later presented to the conscious mind , these appear as sudden flashes of memory, or an immediate insight into some difficult problem when we approach it a second time, or as intuition

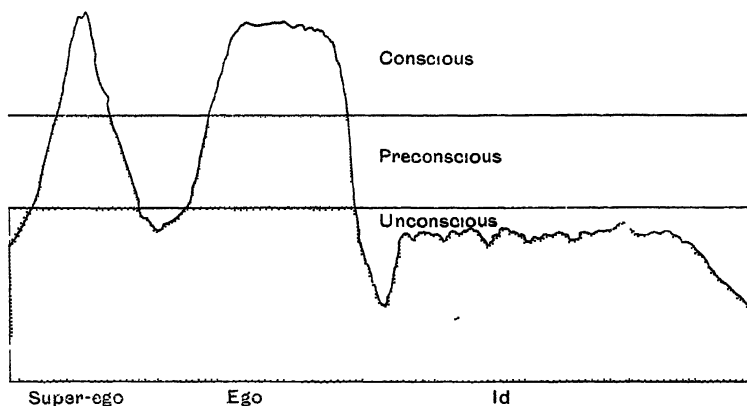
There is one aspect of the ego, known as the Defence Mechanism, which is not conscious. When some unpleasant fact of reality is long persistent, this defence mechanism leads to a denial of the existence of this particular reality A good example is given in the book, " Young Children in Wartime in a Residential Nursery," by Anna Freud and D Burlingham. The children were forbidden to play in one section of the grounds because on the far side of the wall an unexploded bomb was present. At first they obeyed willingly, but after a few days they became petulant and declared " There is no bomb " This refusal of the mind to continue to face unpleasant realities, this action of the defence mechanism, affects many adults as well as children ; " Lulled into a false sense of security " and " It can't happen to me " are phrases illustrative of this.

The Super-Ego is the name given to the third part of the mind, and its evolution has been discussed in an earlier chapter. It is the censor which directs, or seeks to direct, our thoughts and actions. It prevents the crude impulses of the id ever coming into the conscious mind; it secures some modification, however small at times, before they are known to us. What we may term the character and mental operations of the super-ego are nearly all unknown to the conscious mind, which blindly receives the attitudes to thoughts or actions which are presented by the super-ego.

It is most important that one should realise that the basic standards of the super-ego are founded on the very limited experiences and conceptions of a small child. Unless the super-ego develops suitably, it has the very simple division of thoughts and actions into either good or bad, with none of the intermediate grading that, with the experience of life, we realise is justified and necessary. In particular in later life we come to distinguish sharply between thought and deed, whereas the childish mind will condemn thought equally with deed. Thus if for any reason the super-ego is both strong in its impulses, and undeveloped in its ideas, it can be a dangerous and tyrannical portion of the mind. In fact many of the mental ills which afflict humanity are due to an immature and over-strict super-ego.

In his book, "The Ego and the Id," Freud states "the normal man is not only far more immoral than he believes, but also far more moral than he has any idea of." In this he is referring to the two unconscious functions of the mind of the id and the super-ego.

An excellent analogy which may be useful is given by Dr. H Crichton-Miller in his book, "Psychoanalysis and its Derivatives." He uses for comparison a mountain ridge and valleys and plains as in the illustration.



The parts that can be fully illuminated by the sun represent the fully conscious, the parts that only get partial illumination represent the pre-conscious, that is the parts which can rise to the conscious mind, and the fully shadowed parts are the unconscious. The id is entirely unconscious. With the super-ego, a small part only is conscious, this being our consciously formed ideals and code of behaviour.

An important quotation must be given here from Crichton-Miller's book — "At first Freud regarded the unconscious as being purely autogenic, *i.e.*, its content derived entirely from the individual's experience. This was amplified by adding ante-natal experience and later a racial source was included, *i.e.*, elements in the unconscious were attributed to phylogenesis or racial evolution (This extension was

not made, however, till some years after Jung's insistence of the concept of the racial unconscious) " It appears therefore, that to some degree there can be deep-seated racial differences that affect behaviour; impulses from the id and from the super-ego may make for a socially progressive or socially regressive type of humanity.

There are persons who have no truly developed super-ego owing to lack of affection in childhood, or alternatively owing to excessive indulgence and spoiling while young. The ego-ideal is not founded on others in the outside world, but on themselves. This aberration in mental development is known as Narcissism, it shows itself in people who are self-centred to an extreme, and without scruples. Narcissists are usually clever, and while it suits their convenience will be pleasant, charming and apparently considerate of others. This, however, is merely a mask and a means, whenever to achieve their ends any action is necessary they carry it out with intelligence, but without conscience or pity. The narcissist can only be cured if his emotions and admiration become fixed on some other person. On the basis of this transference of some of his self-love he can then build up a super-ego.

It should perhaps be made clear that *some* degree of self-love is normal and healthy, without its support the individual may not be able to face the inevitable discouragements that occur in life. As we grow older and wiser this measure of what some would call narcissism will of course decrease.

Jung does not accept the Freudian explanation of the development and structure of the mind as being universal, though he has found in his psycho-therapeutic work that the type of development based on

the œdipal conflict, etc., occurred in a proportion of his patients. An outline of the development as seen by Jung therefore follows.

The first capacity of the mind is in relation to "feeling"; that is awareness of the quality and intensity of emotional feeling in other persons. This mental quality can be seen to be present in a high degree in some domesticated animals, which are closely associated with man's activities, such as the dog. The child, during the early years of his life, shares very intimately the feelings of his parents, particularly those of his mother. Unhappiness or difficulties that exist between the parents can affect the child's behaviour and development. The appreciation of the shades of feeling in others preceded the development of logical thought, and so through the millennia of evolution this faculty has become sensitive and discriminating.

The young child's mind has not only the instincts from the animal stages of evolution, but it also has the transmissible memory traces from its forebears, stretching back for hundreds of thousands of years. These memory traces are related to what Jung terms the "collective unconscious" which is a deep-seated part of the mind. The reaction between this aspect of the mind and the instincts accounts for some of the riddles of infant psychology. Jung remarks, "To be sure every kindergarten teacher 'understands' child psychology. For me it is one of the most difficult psychological questions."

Concerning the collective unconscious which Jung found to exist in the mind, he writes in "Contributions to Analytical Psychology"—"If the collective unconscious did not exist, anything could be accomplished by education. It would be possible with

impunity to deform a human being into a psychical machine or transform him into an ideal. But strict limits are set to such attempts, because there are dominants in the unconscious that make almost invincible demands for fulfilment."

It has already been stated, that during the first two or three years of life, the child is not properly self-conscious. The sense of individuality arises when the child first refers to himself as "I" and this usually occurs during the third to fourth year. The following years should see a continuous development of self-consciousness, and a freeing from the unconscious identity with the family. Otherwise the child will always remain dependent and imitative, with a feeling of being misunderstood and suppressed.

Jung does not attach the great significance that Freud does to the sex instincts and the *Œdipus* conflict. He considers that each individual builds in the mind an ideal of the person he would like to be, and strives to be; this he names the "Persona." It will be noted that to some extent this is similar concept to the ego-ideal of Freud, which is related to the super-ego. The conscience arises from a number of factors which include (a) self-consciousness (b) the impulses from the collective unconscious. (c) the initial identity in feelings with the parents and family and (d) later the psychological atmosphere of school and friends, etc. It will be noted, that on this explanation, the conscience will still only become an active feature sometime about the fourth year of life. It is however, a more gradual and natural growth, expanding from year to year, and not having the tendency to fixity or infantilism of the Freudian super-ego.

Psychological development continues throughout life. According to Jung it has, in general, become set and fairly completed in women by the age of twenty, but with men psychological maturity is usually not reached until the age of twenty-five, or even thirty years

By combining the two points of view we can distinguish six parts of the mind —

- (a) The deep unconscious, which is the source of the primitive instincts.
- (b) The collective unconscious, which is tribal, racial and finally just one with all humanity ; this will include the innate aspects of conscience and also the less primitive and more distinctly human instincts
- (c) The personal or acquired unconscious, consisting of the repressed memories, thoughts, experiences, etc., of the individual
- (d) The portion outside the conscious mind, but storing contents which can be recalled or become conscious This is called the pre-conscious by Freud and the sub-conscious by some other psychologists
- (e) The conscious mind, the portion that is in contact with the realities of life and its problems. From all the many stimuli of sight, sound and smell impinging on the senses at any time it has a limited "span" of attention and so only notes and deals with a very limited number of them. Items outside the field of conscious attention are noted by the sub-conscious mind and can be recalled by hypnoses.
- (f) The conscience or super-ego which is in the main developed as we grow up, and which gives to the conscious mind a judgment on our thoughts and deeds

This chapter is fittingly concluded by another expression on the structure of the mind given by Professor J H Robinson in "The Mind in the Making": "There are four historical layers underlying the minds of civilised man—the animal mind, the child mind, the savage mind and the traditional civilised mind. We are all animals and can never cease to be, we were all children at our most impressionable age and can never get over the effects of that, our human ancestors have lived in savagery during practically the whole existence of the race, say five hundred thousand or a million years, and the primitive human mind is ever with us, finally we are all born into an elaborate civilisation, the constant pressure of which we can by no means escape."

CHAPTER VII

THE DEVELOPMENT OF THE MIND

MOST human beings would like to regard themselves as always acting on the basis of reason, as always seeking for and facing the truth. From what has already been written it will be evident that this conception is not correct; we are influenced by other factors than pure reason, as for example, by our instincts and by the contents of the unconscious mind. So a further discussion of the working of the mind is clearly desirable.

The young child grows up in contact with elders who have both a much wider knowledge than himself and some firmly established opinions. A special characteristic of childhood is suggestibility; that is the uncritical acceptance, as a basis for belief or action, of matters conveyed in word, deed, or general "atmosphere" by other persons. Thus when the child asks questions, and receives answers from those he loves or

respects, he tends to accept such information as authoritative and correct. From instruction, and by listening to conversations, the child usually absorbs, and believes in, the opinions of his elders. The only qualification comes when the child is in rebellion against authority, or has a strong dislike for any person; then, as an expression of these feelings, the child may conclude that opinions from such a source must be undesirable or wrong and, given any opportunity, he will fervently embrace any opposed ideas. Unfortunately one does not have to seek far for examples of such children or adults, where the basis for strongly fixed beliefs is simply opposition to parents or other persons.

The whole process from birth to latency period has been one of adaptation to, and acceptance of, the behaviour and beliefs of the family and the family circle of friends. The process of schooling which follows widens this acceptance to include the knowledge, ideas, and beliefs of the groups of people with whom contact is made.

The adaptation to the family is influenced by very strong emotional feelings, and that to the groups with whom the child associates has also a fairly strong emotional basis. Thus early in life we have a number of fixed and cherished ideas which have been accepted but not thought out. We continue collecting more of these ideas as we grow older. When in later life we find such conceptions questioned we react with strong emotional feelings. To question these things is "not done" and that they are necessary, true, and proper, is known "to every right thinking person." In the nature of things some of these cherished concepts will be reasonable and well-founded, and others will be unreasonable and ill-founded. Our emotional reaction,

however, gives us a strong inclination to reject any contrary ideas. If we believe in reason, or if we are pushed into an argument, we proceed to seek for, and to erect, some logical arguments to justify that in which we fervently believe.

This mental process of justification is known as "rationalisation," and it is one of the most common activities of the "reasoning" mind. When emotions arise, and heated arguments occur, the persons concerned are nearly always "rationalising," however logical they may try to appear. To be mentally honest one must recognise the existence of rationalising in the life of all of us, and when necessary we must make deliberate effort to avoid this mental trait. That is to say, in place of the immediate impulse to seek reasons in favour of a particular belief we must, as objectively (impersonally) as possible, weigh all reasons both for and against.

Professor R. H. Thouless has found that the intensity of belief is usually inversely proportional to the amount of knowledge on the subject. The following quotation is from his book "The Control of the Mind" (page 48): "Many people (and even highly intelligent people) wear their social and political prejudices with as much satisfaction as if they were a row of medals. Their satisfaction, however, does not alter the fact that these habits interfere with the usefulness of their mental processes. No scheme of mental control would, therefore, be adequate which did not attempt to remove such prejudices and to replace them by more serviceable habits of thought." Later (page 57) he adds — "The habit of suspecting that our easiest judgments may rest on nothing more profound than our habits of thought should be one of the results of anything that can fairly be called a 'liberal education'."

The emotions attached to some of our fixed or cherished ideas are sometimes so powerful that in reading, or in the observation of events, our minds will refuse to accept cognisance of ideas or events which are contrary to them. Or, as already stated, if such ideas or events are forced on the attention then they are regarded as so outrageous as not to be worthy of consideration, and moreover they are quickly forgotten. This is one operation of the defence mechanism of the ego which was mentioned in the previous chapter. The position is very aptly summed up in the couplet —

“ A man, convinced against his will,
Is of the same opinion still ”

The intensity of the action of these prejudices is illustrated by the following quotation from page 57 of Freud's "Introductory Lectures on Psycho-Analysis" — " Another kind of misreading is possible, in which the text itself arouses the disturbing tendency, whereupon it is usually changed into its opposite " Thus when a man is giving a reference, or reading an extract, to support a subject concerning which he has unusually fervent beliefs it is worthwhile to check the quotation. Moreover it should be appreciated that any misquotation may not, necessarily, be a deliberate and conscious attempt to deceive, but it may be an act of the unconscious mind in defence of cherished beliefs

Charles Darwin, the great biologist, was well aware of this human weakness and in his auto-biography he states that whenever a new observation or thought came to his attention which was opposed to his general results he proceeded to make a note of it without fail and at once. He had found by experience that such facts and thoughts were far more apt to escape from the memory than favourable ones. If this admirable practice was more commonly followed by persons who

are zealous in this or that belief their statements would often be less dogmatic but more sound.

It will be realised that the process of learning would be intolerably slow if every fact had to be verified, and every idea had to be justified by a critical analysis. Much of our knowledge must be based on facts we have not verified, and much of our thinking based on ideas we have not fully explored. Our care should be to consider how good and reliable is the authority we accept. In reading any book written by a man with ardent convictions of any type we should realise that to some extent prejudiced comment, and rationalising of cherished beliefs, is sure to creep in, we, if reading carefully and with a critical mind, can discount these occasions. It is stated that histories are always distorted to some extent by this factor. Many books on economic subjects, or on philosophical matters, are considered to be very largely the rationalisation of the prejudices of the author.

During the reading of this book you may find that you do not agree with some of the ideas and beliefs expressed, and so you may conclude that in these respects the author is "rationalising his prejudices." In this you may be right, but to be fair you should carefully and objectively consider the subjects discussed; it is possible that the reaction arises from your own fixed ideas.

When it is stated that man can very rarely think outside his time and place in history, with its customs, habits and casts of thought, it will be realised how true this is. It is a part of "the constant pressure (of an elaborate civilisation) which we can by no means escape" to which Robinson referred in the quotation given in the preceding chapter. Though perhaps it should be said that in my own opinion the

expression "by no means escape" is too drastic, it should rather be "from which we cannot ever escape completely"—and from which we can only escape to a significant degree by a strong mental effort.

Now we will pass to the consideration of another, but related, factor which appears in mental development and that affects our reaction to life. This is the formation of "complexes."

Around certain objects, ideas, events, persons, or emotions, other objects, ideas, etc., will become associated in the course of time. For example, a man may be very concerned about bodily health. The primary associations of ideas with this will include physical exercises, correct diet and a fear of infection with disease. Each of these primary associations will have a series of secondary associations, for example, diet will be concerned with a balance of fats, proteins and carbohydrates in the food consumed, with vitamins, with cooking and with the value of raw vegetables, etc. So if a person with the special concern about bodily health pays a visit to a garden then the sight of a lettuce growing will stimulate an association in the mind with vegetables and vitamins. Thus a train of thought will arise and then the conversation will quickly work back to the core of this special interest about bodily health.

This web of an association of ideas around a core of mental or emotional importance to us constitutes a "complex." Any stimulation of even some very marginal association will at once bring this core of central interest into the mind. Thus a train of thought or action may be suddenly changed, or greatly influenced by a stimulation of a mental complex. D

The commonly occurring complexes are concerned with such subjects as politics, religion, sex, and the self-importance of the individual. We all know men and women who always bring the conversation round to politics, religion, or sex, and begin to air their own views on the subject. We also know the persons who, on almost any topic of conversation or casual remark, at once leap in to expound their own thoughts, experiences, etc. Or if this does not conveniently fit in, they can still proceed to elevate their own self-esteem by pointing out what a fool so-and-so is, or how he is lacking in some mental qualities or physical prowess, they may not blatantly draw the comparison with themselves, but they leave this to their audience.

The reactions to a complex are not always simple ones. For example, suppose that the core of a complex is a special fear of bodily damage, then some stimulation of the complex may produce the normal reaction of cringing and fear, or it may produce the extreme opposite of excessive assertiveness, or foolhardy daring. The characteristic in either case will be a lack of balance and proportion judged by ordinary standards.

Certain complexes are desirable and constitute the essence of our character and personality. In fact to a very great extent indeed we consist of a bundle of complexes. The grouping of ideas and instinctive drives into constellations constitutes our "sentiments" such as patriotism, devotion to science or art, or "playing the game" during life. Those very deep-seated sentiments that have become a part and parcel of our behaviour are our "dispositions", such for example as deeply engrained ideas of what is "manly" or "womanly" in conduct. The formation of sound dispositions is an important part of life in which home and early school years are vitally important. Good

and sound dispositions mean rightly disposed action even in grave emergencies

It was stated in Chapter III that the problem of repression would be discussed further, and following the discussion on complexes the occasion is now opportune. Certain complexes are inaccessible to introspection (that is, self-analysis), and so it is impossible for the individual to understand the impulses that arise when events in daily life stimulate these complexes. In fact now-a-days the word "complex" is used only for these unconscious complexes by most psycho-therapists.

Matters which are repressed are often complexes, and so the manner in which the individual may create future difficulties for himself by repressions is of importance

The mind may have two sets of ideas or desires which are contradictory or incompatible. For example, a young man or woman may have a yearning for an adventurous and uncertain career, for excitement and the pitting of mental and physical capacities against situations of danger, for example, life as an explorer, prospector or big-game hunter. The individual may also have responsibilities which require a sure income that can only be secured by a more humdrum career, as, for example, in commerce or industry. In this dilemma reason may succeed in finding a compromise that satisfies both to a suitable degree, and so the mental conflict is resolved, for example, by devoting the holidays to mountaineering. Alternatively, reason may show that one impulse is wrong in relation to the ultimate happiness of the individual or of mankind; from this conviction will come the re-direction of some of the energy of the urge into opposition to the undesirable activity.

Sometimes with respect to an impulse which is felt to be wrong the individual may decide that the impulse is to have expression for the personal happiness it is expected to bring, or for the aid that it may afford in the affairs of life ; typified by the phrases, " It may be naughty but it's nice," and " Business is business." This method of solving conflicts means a temporary rejection of one part of the mind, and a splitting up of the individual, when required, into two personalities.

One other method can be adopted in dealing with impulses felt to be undesirable or wrong. In place of any mental solution being sought they can at once be rejected as unthinkable or horrible. With or without volition they are completely forgotten by the conscious mind , they are repressed into the unconscious.

In this connection the important difference between mental suppression and mental repression must be appreciated. Suppression is a voluntary and conscious dismissal from the mind of certain thoughts or impulses ; these thoughts or impulses are still in the pre-conscious mind and so, if they tend to affect our conduct, their influence can be discovered by introspection. Repression is the further stage when the thoughts have sunk into the unconscious mind , they are completely forgotten and cannot be brought back to the conscious mind by any ordinary introspection. When these repressed matters affect the conscious mind the origins of the impulses are quite unknown to the individual concerned.

One type of repression is associated with intense emotional shocks such as great fear, horror or grief. Owing to some circumstances the intense feelings may not find a complete outlet at the time, and so some of the tension is left in the mind and persists in the

unconscious. This is well illustrated in an example given later in this chapter.

It has already been stated that repressed thoughts, experiences and complexes remain active in the unconscious mind. In some very distorted manner they seek to secure an outlet that has the approval of the super-ego. Neurasthenia is a state of low health, and ready development of fatigue, which results from the consumption of mental energy involved in dealing with the conflicts in the background of the mind. Hysteria is the term used when the symptoms which give relief to the tensions due to the repressions only affect the person himself. Anxiety hysteria is when the characteristic is excessive worry over matters which are actually trivial. Conversion hysteria is the term used where there are bodily symptoms, such as loss of sensation in certain areas of the skin, inability to move a limb, facial twitchings, or headaches. When the symptoms affect the outside world, such as a sense of compulsion towards personal cleanliness, of inability to stay in enclosed places (claustrophobia) or of fear of open spaces (agoraphobia), or a need to touch every lamp-post that is passed, the illness is known as obsessional neurosis.

In these examples the causes of the mental ill-health arising from the unconscious mind can sometimes be discovered by a suitable psychotherapy. This treatment can sometimes lead to the recovery of forgotten memories while the patient is lightly or deeply hypnotised. In some cases, however, the repressed wishes, experiences, or conflicts, can only be recovered by a long treatment of psycho-analysis which, with one-hourly sessions four times a week, will take at least six months and may take several years. The full memory of the occasion of the repression can thus

be brought back to the conscious mind. The situation is then once more lived through and the emotions concerned are given full expression, a procedure known as "abreaction." If the situation was one of mental conflict the issues can be re-examined by the patient, now older and wiser and having the assistance of the psychotherapist. With abreaction of repressed experiences, or a conscious facing of mental conflicts, it is found that the symptoms of hysteria or obsessional neurosis at once disappear.

The symptoms of hysteria and neurosis can sometimes be "cured" by suggestion or by hypnosis. This is not usually a real cure, for suggestion does not necessarily remove the origin of the symptoms, while abreaction does do this, so other, and maybe worse, symptoms are likely to appear after a short time. The self-knowledge gained during the psychotherapy, added to the abreaction, may effect a complete cure. A mental breakdown begins as a mechanism for dealing with some situation existing at the time, or anticipated, the mind seizes on some repressions as the bases for the symptoms that constitute the excuse for evading the difficulties of the situation. A complete cure requires the recognition of the cause of the neurosis as well as the basis of its symptoms.

It is quite possible that from general knowledge, or from particular information, one may infer the general nature of the repressions that are the cause of neurotic troubles in an individual. For example, a grown-up person may show an intense and unreasonable aversion for red-haired individuals. One can be quite sure that at some very early age there has been an unhappy experience which has produced this complex. Particular enquiry may trace this to a red-haired boy who terrorised and ill-treated the individual when he was

a baby. Simply to inform the person that this is the cause does not help, but only proves irritating to him. His reply may be a catalogue of the evil red-haired people he has met during his life, or read about in history, the complex, in a man of the thoughtful type, is likely to be well rationalised, and your explanation, given in its crudity, will be received as ridiculous. Again, compulsion neuroses (that is, acts or ceremonies the sufferer feels he *must* perform) are stated to originate in early childhood and to be always either a disguised form of self-reproach or "magic" to counter-act evil wishes that have passed through the mind of the individual, but to discover the actual cause, and bring it back to memory, requires a long course of psycho-analysis. A common magic to counter-act a supposed danger is the "Touch wood" superstition. In some people this action, if obstructed, will have some of the tension-giving qualities of a compulsion neurosis.

We may note, however, that according to the psychotherapeutic experiences of Jung and Adler and others the conscious mind has a slow and indirect effect on the unconscious mind. Thus, in the case of the individual with the red-haired complex, it would be useful if he could be induced to meet and tolerate some red-haired individuals of sterling worth. Provided that the aversion can be so far overcome by the will-power of the individual, or the pressure of circumstances, then slowly but surely the complex will disappear. The process of attack against the unconscious resistance must not be forced, but carried on with a subtle graduality, and with great patience. What is deep-seated and long-established does not vanish "like magic". Alternatively, if the individual by his own education comes to realise that some

repressed complex may be operating, and uses his force of character to oppose the "instinctive" aversion, and uses the logical powers of his mind to analyse his "rationalising," then again, given time, the intensity of the aversion will decrease until, finally, it disappears.

It is possible for an individual possessed of a strong will to cure himself of a hysteria or a neurosis. An example is given by Dr. William Brown in his book, "Science and Personality" (page 46), and it is of such importance that it is quoted here. "It is a case of a man of considerable education who had for some years suffered from obsessive fear, the origin of which he could not fathom. He would wake up in the morning with this fear weighing upon his mind. After reading about the method of abreaction . . . he thought he would try to cure himself by a similar method. He endeavoured to recall earlier and earlier memories of his past life, using the method of concentration—to all intents and purposes producing a light degree of self-hypnosis. At length he seemed to get this memory: it was half a memory, half a waking vision. He seemed to be in a sort of native compound in India. He experienced intense heat, such heat as he never remembered experiencing in his life before and seemed to see a black kid lying on the ground with its throat cut, and blood pouring out of the wound. He felt intense terror as he went through this experience. This terror grew and grew 'like a bubble.' It got bigger and bigger and at last burst, and all at once the fear began to subside again and eventually disappeared, and he remained free of it afterwards. As far as one could make out . . . he had cured himself of the fear by bringing up this memory. He could not be certain that the memory was a real memory, but thought it probably was,

because he had lived in India up to the age of two, when he left for England and had not returned since."

From what has been written the dangers of repressions will be fully realised. In the education of young children (which starts from birth) every care should be taken to avoid, as far as possible, the formation of unnecessary repressions. A certain amount of repression is unavoidable and necessary in the shaping of a social character, but these repressions should be kept to the minimum. So-called bad habits or impulses should not be checked suddenly and harshly, they must not be received by the grown-up as horrible, but as behaviour needing a careful attention to secure a proper re-direction of the impulsive energies behind them.

With all people, young or old, any bitter experiences should be allowed emotional expression, and painful problems should be faced until some solution satisfactory to the conscious mind has been discovered. When suffering from intense grief or pain it may be deemed unsuitable to permit expression of it in public; but a quiet place can usually be found so that it can be fully expressed. In general, however, it is better to express, or work off, any profound emotion in public than to repress it into the unconscious mind. There are, of course, exceptional occasions when it is dangerous to the community to give free expression to the emotions; for example yielding to fear when in a crowd may start a panic, and so then the emotions must be strongly controlled.

Fear is an emotion which is often suppressed or repressed when it should be faced. Many people have fears that they have cancer, or that there is a taint of insanity in their heredity, and they fail to deal

sensibly with the problems, they should consult a doctor and secure proper advice on how to deal with the situation if it is real, or to get rid of the fear if it is groundless. With reference to cancer one means for diminishing the fear is very simple. It has been stated by the well-known physicians Sir Arbuthnot Lane and Sir Bruce Bruce-Porter that they have never met cancer save in persons who have suffered from constipation. The habit of regular evacuation of the bowels should therefore be cultivated. The technique of auto-suggestion discussed in Chapter XIV can prove helpful. Perhaps it ought to be emphasised that the statement made must not be read as meaning that constipation necessarily leads to cancer, for this is not true.

It should also be noted that these mental shocks and conflicts should be lived out, or worked out, at the earliest opportunity. With the lapse of time their wounding effect on the mind becomes deep-seated and difficult to cure. One may regard such incidents as having a continuous corrosive action until they are rinsed away by appropriate conscious processes. It is for this reason that when soldiers have suffered from any psychological breakdown the remedial treatment is now, when possible, carried out at once and near to the scene of the battle, or that when an aviator has crashed he is at once sent up on another flight in an aeroplane.

Following this somewhat long discussion of repression and neurosis the reader may wonder how the vast majority of mankind get through the toils and troubles of life without nervous breakdowns. The reason is that nearly all people are tough enough to "take it" to a very considerable extent. Those who

break down are either those who have some constitutionally determined weakness, or those with maladjustments of character and personality who find in nervous breakdowns a form of escape from real or anticipated difficulties in life. It is not the mental shocks and wounding alone that cause the trouble. Thus when persons have been cured of a neurosis by psycho-analysis it may happen that, under new conditions of strain occurring years later, a new neurosis will develop which seizes on some undisclosed mental conflict as the basis for the symptoms. To prevent conditions favourable to nervous breakdown people should have purpose, interest and security in their lives, when new industrial towns were built in the U.S.S.R. the accommodation included hospitals for the normal incidence of nervous troubles in the population, but the number affected proved to be many times less than expectations.

After this long, but necessary, digression we can return to the subject of other and more ordinary mental processes. So far we have discussed fixed and cherished ideas, and the process of rationalisation.

Another mental process is known as reverie, day-dreaming or phantasy. This aspect of the mind develops after the termination of the oedipus conflict, and it gives an outlet for some of the instinctive drives of the id. These phantasies are usually a form of wish-fulfilment, and are about the importance of the individual concerned; they are adventures in which the ego is always the hero, either directly, or by identification with the leading character. Reverie occurs with all men, both the foolish and the very wise, and it will often tend to break in on a stream of thought. In proper proportions, and with some definite conscious control, it is an important function of the mind, for

it develops imagination and mental vision, it is the basis for creative art. Reasoning in the main part consists of ability to visualise situations, and to carry out experiments in the mind; and obviously phantasy can be helpful in the development of mental visualisation. Obviously, however, too much time devoted to reverie is undesirable or even dangerous; the world of reality may be neglected for the more pleasant realms of phantasy, and, carried to an extreme, this can progress into one of the most common forms of insanity, dementia præcox. Incidentally it should be noted that if any person begins to develop an *excessive* retreat into the world of phantasy, so that the realities of life are neglected, then medical advice should be sought. In its *early* stage the prospects of prevention or cure of this form of insanity are very good, but when the psychosis has developed they are poor.

A third function of the mind is making a choice or decision between several lines of conduct which may present themselves as suitable on a given occasion. If this decisive thinking is to be of good quality it must be conditioned by the faculty of judgment. There are many men who are intelligent and well-informed, but lacking in sound judgment. Judgment requires an objective appreciation of the many aspects of a given situation, and the probable or possible consequences of the various lines of action which can be taken. Sometimes situations arise in which decisions to be effective must be made very quickly; most men should therefore seek to develop a capacity for making quick decisions on the information available. This capacity can be developed by practice; whenever opportunity arises (or when time *is* available) first make a quick decision on the line of action, and make a note of this, and then proceed to a more considered

and informed thinking about the matter. This will show the reliability of such decisions and the likelihood of serious errors. With practice and analysis the snap decisions will come with greater ease, and be more reliable. The reason for this is that the powers of the mind below the conscious level will be acting more effectively. These quick decisions should never be used when time is available for more carefully weighed decisions. If time permits the action taken on a snap decision should always be submitted later to the scrutiny of deliberate judgment, so that its quality can be assessed, and the likely consequences of any action can be anticipated.

Most of our thinking consists of these three activities of reverie, decisive thought, and rationalising. The fourth and most important activity is creative thought; the objective consideration of situations or data and the extraction therefrom of new ideas or new knowledge. This activity of the mind is one that requires intense effort. The comment on creative thought made by Robinson in "Mind in the Making" deserves quotation. "It is that peculiar species of thought that leads us to *change* our mind, thus emphasising its distinction from rationalising. . . Creative intelligence in its various forms and activities is what has built up the mind of man; were it not for its slow, painful and constantly discouraged operations through the ages, man would be no more than a species of primate living on seeds, roots and uncooked flesh, and wandering naked through the woods and over the plains like a chimpanzee."

Creative thought is not only a painfully slow process, but it may lead to grave disappointments. A student questing into some field of knowledge new to him may use such knowledge as he has gained for creative

thinking Then, to his great disappointment, he finds that his work and his thoughts have been anticipated and published maybe many years previously In such a case a student should feel greatly encouraged, and not cast down , he has the assurance that his thought and work was sound, though he has not the pleasures of priority that he expected When a man has only explored, say, a fifth of a certain field of knowledge the chances that any creative thinking may prove to have been thought out earlier by someone else are far from negligible, but if he does thus prove his quality, then, when he has more fully explored the field of knowledge, he can be certain he will make new and significant discoveries.

The mental quality of intuition must be mentioned in concluding this chapter. This can be a process of reaching correct conclusions which have not been derived consciously by a process of logical thought , it is a faculty of grasping the situation altogether, in a comprehensive sense, in place of the bit by bit of the reflective manner of appreciation. Often the whole is greater and more significant than the total of parts , for example, the man who only studies carefully the details of a large painting is less likely to grasp its full significance than the man who stands back and absorbs it as the whole it was designed to be

It has already been stressed that only a portion of the field of the conscious mind is in use at any one time. Peculiar as it may seem, there is good evidence that the mind is capable of observation and of reasoning in those parts which are not at the time in the field of consciousness Moreover, while the conscious mind has a limited memory, the experience with hypnosis used in psycho-therapy, and with psycho-analysis, indicates that no experience is ever lost ; it still exists

in the unconscious mind and can be recovered. This memory goes back to a very early stage of life, possibly to the first few months and certainly to the second or third year of life. This fund of memories and experience which is not directly available to the conscious mind can be available as intuition.

Intuition, or flashes of insight, can therefore on occasion be remarkably sound and correct. To be guided by, and to act on, intuition is more common with the feminine half of humanity than with the masculine half. A man proceeds to "think things out" and distrusts intuitions; and when his thinking out of things amounts only to a rationalisation of prejudices it will usually be of less value than intuition. The real quality of intuition must depend on the background of knowledge and experience, and this is a fact that should always be borne in mind. Intuition is entitled to great respect and careful judgment. It will often be the basic inspiration of creative thought. On the other hand, what is taken to be intuition may only be prejudices from the conscious mind, or impulses from repressed complexes in the unconscious, when the intuitions have an apparent motive in the individual self-interest, or in individual prejudices, they are therefore suspect. The person who finds his intuitions running counter to his desires or beliefs has better grounds for believing them right than when they are rapidly forwarding his desires, or ardently supporting his beliefs.

CHAPTER VIII

SOME LIMITATIONS OF THE MIND

IN the classic psychology of the nineteenth century it was presumed that all the processes of the mind were open to introspection or self-analysis, and thus it was

believed that by sufficient contemplation we could comprehend the trains of thought, and the original motives, leading to our ideas or actions. Man was considered to be guided in his reactions to life by intelligence and enlightened self-interest, he was not considered to be influenced by instincts as were the rest of animal life. These beliefs are now known to be untrue in a general sense, as the preceding portions of this book will have shown. Much of our mind is below conscious level and so not accessible to our introspection. The totality of the mind has been compared to that of an ice-berg of which only about one-ninth is visible above the water level, the conscious mind corresponding to the visible portion of the ice-berg. There are what may be termed the primary mental acts of the unconscious, and the secondary mental acts of the conscious mind. The old psychology dealt only with the secondary aspects of the mind. As will have been realised, the original impulses to action from the unconscious mind are almost always so censored by the super-ego, before being presented to the conscious mind, that the connection between them and the conscious impulses cannot be traced by any ordinary self-analysis.

There are psychologists who regard all thought as originating in the unconscious, the conscious mind is regarded solely as a mechanism which receives and adapts them to the realities of the outside world. The man who is "thinking" is thus only engaged in the adaptation or rejection of ideas projected into his conscious mind from its unknown depths. That there is a large measure of truth in this point of view is undeniable, but the belief that the conscious mind is not capable of original and creative thought is incorrect. For example, from some purely conscious origin in

reading, observation, or by direction from someone else, a man may be started on a train of creative thought.

It has already been stated that the mind does not function as a complex unit which can focus all its conscious attention only on some single object of observation, thought or action. A pianist can carry through the very complicated procedure of playing the piano while his mind is also exploring some unrelated train of thought. That is to say, there is what is known as "dissociation" between those parts of the mind engaged in supervising a very complicated manual exercise, and the other parts engaged in a train of thought. It will be realised that dissociation has an important part to play in the functioning of the mind. Concentration on some particular activity requires that distracting matters should be ignored, and that worries which happen to afflict the mind, but which are not relevant to the subject under consideration, must not intrude; this is achieved by regarding them as matters of non-concern by the aspect of the mind engaged on this particular concentration, that is by a process of mental dissociation. The capacity for healthy and conscious dissociation is of great value.

It is not uncommon to find men whose character traits are fitted to their immediate circumstances, at the Club such a man is hail-fellow-well-met, a good mixer, expressing unusually broad beliefs and opinions on matters such as religion or sex, in his business he is precise, orderly, hard and aggressive, applying a code of behaviour that fits in neither with his club life nor his home life; and at home he is a loving husband and a tender father, concerned to live up to the best in behaviour and ethics. Where the behaviour pattern and ideals of each of his three existences (as society man, business man and family man) are

inconsistent, an unhealthy dissociation of the mind has come into play, for there are these very different personalities each functioning more or less independently at the required times

So far as it is possible the mind should be one reasonably homogenous unit and not composed of these inconsistent or split personalities. There should be one well-integrated personality, and not a mind composed of separate and distinct departments. It may be that by grave compulsion a man must, in one part of his life, conform to a code of ethics that is antipathetic to his own code, in this case the individual is unfortunate and deserves our pity. Unnecessarily to permit the existence of inconsistent personalities is obviously a grave limitation of the mind. A normal mind cannot be efficient and serene if at one time its activities are in conflict with those in action at another time; some sense of guilt, some fear of the intrusion of the divergencies, or of their exposure, must produce a measure of mental tension.

An unhealthy mind may proceed to rationalise these dissociations, for example, the saying "When in Rome one must act as the Romans do" serves splendidly in this connection. Sometimes in an unhealthy mind, and under special stress, these dissociations may proceed to an extreme, one of the dissociated personalities created by this splitting of the mind may take complete control of the individual. For example, a man may suddenly disappear and be found weeks, months, or even years, later living a new life in complete forgetfulness of his former life. The psychosis or insanity known as schizophrenia is only an extreme form of dissociation, when first one and then another, of abnormal dissociated personalities takes complete control of the individual. The prevention of insanity

in persons who have a schizoid tendency requires training by others and conscious effort by the individual himself, to maintain a well-integrated character.

It may be noted here that Freud states that an essential cause of functional nervous disorders, and of the unhealthy dissociations so frequently connected with them, is the conflict of inconsistent or opposing tendencies, or wishes. It is a limitation and a danger to the mind when it fails to face the conflicts, and to decide on either the necessary compromise, or the abandonment of one or the other of the tendencies or wishes. As no one can be sure that life may not at some time present to him grave and difficult mental conflicts, it is clearly unwise to have prepared the ground for schizoid developments by permitting undesirable and avoidable dissociations to develop, or to exist, within the mind.

Another limitation of the mind is an excessive "subjectivity." Whenever we encounter a new person, or a new situation, we can originally only form impressions that are based on our pre-existing knowledge and experience. Where any features arouse associations in our memory we have a strong tendency to attach these to the new person or situation. Thus we may "project" on to a new acquaintance a character derived from others we have previously met; or some features of the person may lead us to identify ourselves with him in thought or feeling, and to feel sure we have met a kindred spirit. This projection will more often be from the unconscious mind than from the conscious mind, and so will have the prejudices and pressures derived from this source. One may quote:—

"I do not like thee, Doctor Fell,

The reason why I cannot tell,

But this I know, and know full well,

I do not like thee, Doctor Fell."

Thus subjectively we "transfer" to the person or situation what, in fact, may not be there at all. The child who has an exceptionally severe father, or who has had teachers who raised his hostility, may thereafter always approach any person in a position of authority with an atmosphere of hostility, carried over from these early experiences. The child who has developed bonds of admiration and affection for parents, that have never been loosened, is likely to be only capable of falling in love with someone who arouses associations connected with either the mother or the father, this person will then, for the rest of his life, expect to find in the loved one the projected character traits. In such an individual disappointment and frustration is most probable, for the expected characteristics will usually be absent.

It is necessary to distinguish between transferences or projections, and the judgments rationally based on our general experience. There are facial expressions and bodily gestures that are typical of a frame of mind, and so if certain states of mind are habitual, they will leave their imprint to be read by other people, for example, there are the facial expressions of the optimistic or pessimistic, the complacent or the irritable, the self-confident or self-dubious, and of the person with a lively sense of humour or the one who is perpetually serious. There are qualities expressed by characteristic gestures of the hands, or by the gait in walking, or the poise of the body.

The subject and the value of intuition was discussed in the preceding chapter. It will be recognised that transference and intuition will often be almost indistinguishable. With regard to both we must recognise the need for objective knowledge to test, or correct, the first impressions that we receive.

Now we pass to another limitation of the mind. It is dealt with very exhaustively by Freud in his book, "The Psycho-pathology of Everyday Life". He shows how matters not in the conscious mind at the time may cause forgettings, errors of speech, mis-spellings and faulty actions. The recognition of this limitation, and the tracing of the mental cause of such faulty actions, will help to minimise this handicap. Anyone suffering from these faults should undertake the discipline of carefully reading Freud's book and of seeking to apply its principles to his own faulty actions. This is almost sure to effect an improvement, and it may prove a complete cure. It should also make for tolerance when one suffers from the forgettings or faulty actions of others, for it will be realised that these will not always be deliberate, or due to sheer carelessness, as we tend to assume.

A common childish trait has already been mentioned; the tendency if reality is too exasperating, or too painful, to deal with the difficulty by denying the reality. This trait, like other childish traits, tends to survive in adults. So a regression from the mental honesty that should be found in adults, to the foolish escapism of the childish, is a factor that to some extent all need to guard against. One aspect of this mental dishonesty that often has tragic consequences is the refusal to face the reality of disease and ill-health in ourselves and others. This shows in a delay in securing medical advice or in taking preventative measures, a delay that is sometimes so prolonged that when action is at last taken it is too late for curative treatment to be effective. It is typified in the phrase "It can't happen to me". How many people fail to face reality by refusing to take out needed insurance policies, or to make a will?

Another serious limitation in the functioning of the mind is shown by the restricted value which should be placed on the testimony of eye witnesses of any occurrence. Often in life one's happiness may be greatly affected by reports of events, given by another person. If it is realised how faulty or incomplete may be the observation of anyone, then the virtue of toleration and the practice of "judge not that ye may not be judged" will become more common. When one is observing or recalling an event any gaps in observation or memory tend to be filled in by the imagination, and such filling-in is accepted as actual fact. Where the mind is biased this will greatly affect the interpretation of partial observations, and the nature of the filling in of gaps. Give a dog a bad name and its most innocent series of actions can appear laden with guilt. Moreover it will be within the experience of most people that some persons are almost incapable of giving a neutral and objective statement, a bias of diminishment, or more commonly of dramatic addition, hyperbole and magnification, is strongly present, though it may not be consciously realised by the narrator. This tendency was usually demonstrated very well in accounts of bomb damage during the War.

The mind that readily accepts the testimony of one witness is thus limited in its appreciation of truth. Corroboration from as many quarters as possible is needed to restrict the possibility of error. If only one witness is available the character and mental make-up of that individual should be very carefully considered **before** one decides what value to attach to his testimony.

The following quotation from "Science and Psychological Phenomena" by G. N. M. Tyrrell has its lesson for everyone :—" . . . an interesting experiment was made by the Society for Psychological Research in . . . 1931,

to test the reliability of those present at a seance. . . . A dummy seance was held in a room arranged exactly as for a real one, the medium represented by a member of the Society who sat on a chair with the usual curtained 'cabinet' behind her, and a table of musical toys, etc., in front. Forty-two volunteer sitters occupied the seats and observed what took place, while the Research Officer raised and lowered the lights, played the gramophone at intervals, walked to the door in response to a knock from the outside, opened it, went out and returned, putting a white card in his pocket as he did so, while simultaneously the 'medium' moved a bell from one end of the table to the other. Other detailed movements took place, including a pretence flashlight photograph during which the sitters were expected to observe the scene. After the seance the sitters adjourned to answer test papers on what they had seen and to receive marks for their answers as in an examination. The maximum marks obtained by the best sitter was 61 per cent of the total ; the lowest was 5 9 per cent. and the average for all was 35 9 per cent. There were some remarkable omissions in the testimony, 11 sitters giving no account of the 'knock on the door' incident, 5 not mentioning that Mr Besterman went to the door, 13 saying nothing about the opening of the door and 21 failing to mention that he went out of it. Only 4 reported the important fact he put something in his pocket on returning. When asked what object the medium touched early in the sitting, 21 gave wrong or no replies. It was the bell, which had been removed in good light from one end of the table to the other "

What may be mistaken for a severe limitation of the mind is the small amount of knowledge that we retain after first reading a book dealing with some subject

new to us. What becomes fixed in the memory depends to a large extent on its relationship and association with the existing contents of the mind. So when we first read a book on a new subject the mind is lacking in the "hooks" to which the information can become attached, and we are ashamed at the limited amount we remember. But if we then re-read the book our general impression of the subject, and the few striking facts that have impressed us on the first reading, serve as the nuclei around which items of information build themselves up in the memory. The more we know about a subject the more easily do we remember the contents of a book or lecture, and grasp the parts that are significant in the light of our background of knowledge. It was for this reason that certain advice was given in the introduction to this book.

Finally one more limitation must be mentioned. On reading a book such as this one will recognise how well some statements apply to acquaintances or to friends. To be mentally honest, and to develop one's maturity of character, the important thing is to consider how far they may apply to one's self. On re-reading this book the reader should first try to widen his appreciation of the complexity of his own personality, and then to look sympathetically, understandingly, and in a helpful spirit, at the qualities of others.

CHAPTER IX THE MATURED MIND

THE mind matures in one of its aspects during the normal flow of biological development. This is in reference to the growth of intelligence. The further maturing of the mind depends partly on the individual and partly on circumstances.

Many people confuse intelligence with knowledge or wisdom, so when they are informed that the average intelligence of the electorate is that of a child of about fourteen years of age, they get both a severe shock and a very wrong impression. It is necessary, therefore, to have a clear conception of what is meant by intelligence.

Intelligence is the capacity to make use of the knowledge and experience possessed by the individual for purposes which involve reasoning abilities, that is for the solving of problems and for creative thought. To measure the intelligence a basis must be found on which each individual's capacity can be assessed.

This problem of the measuring of degree of intelligence arose in Paris after legislation had been passed which established schools for children who could not profit by the instruction given in the ordinary elementary schools. It was desirable to find some way of discovering these children as early as possible, and in 1904 the problem was referred to two psychologists, A. Binet and T. Simon. They devised a number of tests of graded complication, which did not require any knowledge that the ordinary child would not be likely to have. The child was only required to appreciate a situation, to reason out the consequences, and to apply these to obtain an answer to the problem set. As an example, "While Mr. Jones was running to catch a train he fell and broke a limb. He therefore turned round and ran quickly to his doctor's house. Did he break an arm or a leg?" The questions and problems covered a very wide range of situations and so tested the general mental abilities. They were made into sets so that in one set, for example, the questions could all be answered by most children aged five years but few or none could be answered by the majority of children aged four years. Thus sets of questions were available

which the average child of a given age ought to be able to answer

It was found that while some children could not answer the questions corresponding to their age, other children could answer questions in advance of their age. Thus a child aged seven might be found to have a "mental age" of five years or of nine years. It was also found that after adolescence the intelligence (as measured by the increasing complication of questions) did not increase. If one is to express the rate of growth of intelligence numerically, the following table gives an indication of the slowing down of the growth of intelligence.—

Age in years ..	8	9	10	11	12	13	14	15	16	17	18
Growth rate ..	8	8	8	7	6	5	4	3	2	1	0

Now it will be realised that the ability of an individual to deal with the problems of life, or to indulge in creative thinking, when he is, say, thirty or forty, is not very suitably indicated by stating that his mental age is, say, that of 16 years. It gives an entirely false impression. A better mode for expressing "intelligence" is the Intelligence Quotient or "I.Q.", this is the ratio between the mental age and the chronological age multiplied by one hundred. For example, if a boy aged ten years has the mental age of nine years, then his I.Q. is 90 and if his mental age is 12 years then his I.Q. will be 120. It has been found that, in normal circumstances, the I.Q. appears to remain constant during life, that is to say, if a child has a high intelligence when young he will continue highly intelligent in life, while if he has a low intelligence when young the intelligence is likely to be low during life.

Professor C. Spearman has carried out extensive researches into this subject of mental ability. By

statistical analysis of the results of various tests, he has shown that intelligence itself consists of two factors. The first factor consists of a general intelligence which applies to all aspects of the use of the mind. The second factor is special intelligence, which implies ability in a particular field of knowledge of life; this applies for example to ability in mathematics, music, the learning of languages, and mechanical ability. The general intelligence is expressed by "g" and the special intelligence by "s". Both can be measured by suitable tests.

There is another mental characteristic that can be measured and this is known as "perseveration". An individual may be given a task or problem, and before this has been completed, he is required to carry through another task. If he has a low perseveration then on completing the second task, he will show no tendency to return to the uncompleted first task, but if he has a high perseveration he will be strongly impelled to return to the first task, and to continue to work at it until it is completed to his satisfaction. A person of low perseveration has what has been termed a "grass-hopper" mind, one with too high a degree of perseveration will be pig-headedly persistent, continuing to work at a problem which is insoluble, or which presents such grave difficulties that the solution (if found) would not justify the labour and time involved. For normal life a happy mean in the perseveration is desirable.

The following table taken from "Psychology" by Professor R. S. Woodworth, gives an indication of the distribution of the I.Q. among the population.—

Below 70...	...	1%	100-109	...	30%
70-79	...	5%	110-119	...	14%
80-89	...	14%	120-129	...	5%
90-99	..	30%	Over 129	...	1%

A method for expressing the relative intelligence of individuals is the Percentile Rank, that is the position the individual would have if arranged in order of merit in 100 unselected individuals. The following table of I.Q. and Percentile Rank (P.R.) is taken from tables published with the well-known Otis Tests of mental ability :—

<i>Intelligence quotient</i>	<i>Percentile rank</i>	<i>Intelligence quotient</i>	<i>Percentile rank</i>
64...	.. 0·12	100	. 50
70..	0·55	106	70
76..	. 2 2	112	84
82...	. 6 5	118	93 5
88..	16	124	97 8
94..	30	130	. 99·45

The I.Q. of 70 is regarded as the border line for mental defectives. Those with an I.Q. below 80 are very dull, and those below 90 are the dull members of the population, who are only suited for, and likely to be happy in, unskilled work. The range of I.Q. from 90 to 110 covers the average intelligence, those above 110 have superior intelligence, while those above 120 have very superior intelligence. An I.Q. of 140 or over is exceptional and the top limit so far found has been 180.

This distribution of intelligence should be borne in mind when one meets with criticisms of teachers, who are blamed because grown-up children have not an adequate grasp of reading, writing and arithmetic. In an individual case this may be due to negligence, but it is much more likely to be due to the subject's being in the group of twenty per cent. with naturally dull minds, or in the group of six per cent. having very dull minds.

The correct measurement of the I.Q. involves personal factors such as the health and cooperation of the individual, and also the ability of the person making the tests. It is necessary to state this because false results may gravely affect the outlook and happiness in life of individuals. Only tests made by a competent psychologist should be accepted as guides for action. Even then if the results do not seem such as would be expected from the general impression made by the individual on his fellows and teachers, the I.Q. certainly should be checked by repeat measurements at another time by another psychologist. This matter of I.Q. measurement can be so important that it must be dealt with in some detail.

If only a few Binet tests are applied the apparent mental age may be up or down by two years. A "battery" of tests is applied to ensure that the average result gives a measure of "g" and that "s" effects are averaged out. As an example of the "scatter" that can occur, even when a skilled psychologist is testing, the following gives the mental ages found in six tests on a child aged seven years:—7, $5\frac{1}{2}$, $6\frac{1}{2}$, 13, 15, $10\frac{1}{2}$. From one test it could be stated that the child has an I.Q. of 80, and so is of very poor intelligence, or by taking the two high results one could assume the child has an I.Q. of 200, and so is a potential genius. A proper individual intelligence test will take about an hour, and so for many purposes what are known as Group Tests must be applied. For instance, these are used in grading army recruits and in testing children at school.

A group test result should always be checked by the person's school record, or in schools by the teacher's report of her impressions. A child who failed miserably

on a group test at school had always been near the top of her class; the education authorities showed a deplorable ignorance of the methods they were using for they neither consulted the teacher, who would have informed them that the child had been always the first or second in the class, nor did they pay attention to the fact that in the ordinary knowledge examination given at the same time the child did brilliantly. When an individual intelligence test was made, the child's I Q was found to be 129. This educational authority was also incompetent with respect to psychological matters in that for grading the children it totalled up the marks given by the knowledge examination papers with those given by the group intelligence test, that is to say, they were adding up two quite dissimilar quantities. This is more foolish than adding in the date when adding up the items of an account, and in the true interests of the community it is an error that is much more grave. Finally, as indicative of the failure to inform those concerned with education on the methods being applied, it proved that a school manager of the authority concerned did not know what was meant by a general intelligence test; he believed that the general intelligence test was really one for the general knowledge that a child should have acquired from reading newspapers, books and from conversation at home.

The educational authorities in England appear to have shown deplorable inertia in making full and proper use of intelligence testing. The first use for the selection of children for higher education did not occur until 1919 and it was in Bradford. Specially successful results were obtained by its application in Northumberland in 1921. A Board of Education report on this subject was issued in 1924. The progress twenty

years later is indicated by the incident given in the previous paragraph and discussions with educationists from various parts of the country.

One final comment may be made on intelligence testing. When tests based on the background of knowledge acquired by the ordinary urban European are applied to Esquimaux or to uncivilised negroes, it appears that the European is of vastly superior intelligence. But if tests, based on the general background of knowledge to be expected in the Eskimo or negro (as the case may be) are applied to the European, then the European appears as the one of low general intelligence. In the past, some scientists have been rather too ready to assert that races or peoples living in certain areas are of relatively very different mental capacities; with greater knowledge, and better testing, it is now doubted whether such differences exist, and it is certain that they are not as pronounced as some would imagine. Moreover, while in general the weight of the brain in relation to the weight of the body is an indication of biological advancement, it is not a fact that in humans the intelligence varies with the size or weight of the brain. In U.S.S.R. the members of the Academy of Sciences are all required to leave their brains for post-mortem investigation. From the data so far obtained there were some indications that for intelligence an important factor is the capillary vein structure in the brain tissue, as this affects the blood supply that is available to ensure a full biological activity.

One of the tragedies of life occurs when parents of superior intelligence have a child or children of average or low intelligence. Usually they fail to recognise the fact, and they ruin the child's life, and their own happiness, by forcing him to struggle with a standard

of education with which the boy cannot cope. The result is, that the child is unhappy, his character becomes warped, and he does not find it possible to make full use of his particular measure of intelligence. Parents should realise that a happy, full, and useful life depends more on the character and personality than on the intelligence, or the width or depth of learning. These aspects of the child they can develop in the home and in some special school, a school that gives an education suited to the mentality of the child. It is a poor use of the intelligence of parents if they ruin the happiness, and social usefulness, of a child by the foolishness that is blind to facts, or by the wickedness of pride.

For significance in living, it is essential to have a proper appreciation of the importance, and the limitations, of intelligence. An apt comparison has been made by comparing general intelligence or "g" to the quantity and pressure of steam in a boiler, and the special factors "s" as the particular effective machines through which the steam can be applied, finally, the use made of these two depends on the operative, and will be determined by his perseveration and the general balance of his character. A person may have an excellent gift of nature in his intelligence, but owing to faulty education, or to other circumstances, his character may become warped during its formative period so that intelligence never bears useful fruit. Another person of quite ordinary intelligence may have so well integrated a character, and such good opportunities, that he makes the fullest possible use of his abilities, and proves of great value to the community. What knowledge we gain from experience and learning depends on our personal efforts; the effectiveness of the individual for his own living, and for the community, is

proportional to the amount of well-digested knowledge he can place at the disposal of his innate intelligence

Sometimes one will meet with people who urge that steps should be taken to increase the level of intelligence by eugenics. This may not be as wise as it seems. A reference to the tables given by Woodworth and by Otis shows that the proportion of persons of high intelligence is about that required for the positions of special responsibility in the various aspects of the life of the community. If this proportion was so increased that a significant percentage of the population could only have occupations that led to a feeling of frustration, as far as their intelligence was concerned, then an unhappy and unstable community would result. The very real need is that the community should do its utmost to ensure that every individual has a well-balanced character. For the furtherance of human welfare, it can well be urged that intelligence testing should be supplied to every child, those found of special intelligence should be the very particular care of the community, to ensure that they have the best possible education, both in knowledge and in character development.

The gaining of knowledge does not depend solely on the intelligence. It depends on the mental attitude of the individual to the particular sphere of knowledge, and then on the methods of instruction. Thus the first requirement when a new subject is being studied is that interest should be aroused, by explaining its significance in relation to the individual life, and then that this interest should be maintained by capable teaching. If a child is backward in the study of some important subject, one ought first to ensure that the interest has been aroused and that the teaching methods are suitable. The whole fault may be with

teaching methods and not with the child. The teaching that fails to arouse interest is gravely at fault, for our lives are only worth living while we have interest, and this capacity should be developed during childhood.

Sometimes a good memory or quick-wittedness is confused with knowledge or intelligence. A child has a good rote memory and so can learn poetry quickly, but as growth proceeds the capacity for rote memory usually decreases very considerably. A person having a good memory may never trouble himself to digest knowledge and to think out his beliefs, it is simpler for him to quote what others have said or written. It was said of Lord Macauley, the historian, poet and essayist, that he had so good a memory that he seldom troubled to think. The man who has a good memory and who troubles to think is fortunate, but if he does not trouble to think, he is not so fortunate. If a child is blessed with a very good memory, and is found very often to be quoting from memory, he should be trained to re-express the matter in his own words, and with illustrative instances of his own devising; for this is the real test of knowledge. In "A Hundred Years of Psychology," by J. C. Flugel, is quoted the comment of Professor Spearman after he has stated that memory has no connection with intelligence—"that in a sense, memory is responsible for all *error* inasmuch as the proximate cause for all mistakes is to be found in the carrying over through retention of some characters from one item of experience to another to which it does not properly belong, this displacement of character being accompanied by a corresponding belief."

Quickwittedness is not intelligence, and in the carrying out of individual tests for mental age, little

weight is given to this factor, though it is necessarily a factor in group tests. A man who is devoting time to the consideration of his replies cannot deliver his opinions in a rapid spate of conversation, thought and judgment are time-consuming. But if a person is talking on a subject he knows well, and has thought out, he can be quick and decisive in his opinions. Slowness in delivering comment or opinions may be due to lack of experience in decisive thinking, or to a failure to appreciate the importance of a reasonable rate of speaking in social relations, both for the individual and the community. The cultivation of decisive thought has been discussed earlier in this book. The realisation of the need for social adaptation in conversation comes into the picture in our consideration of the matured mind.

The person with a matured mind has a balanced appreciation of the importance of social relations, and of the importance of conversation in this respect. When we meet someone and he remarks, "It's a very fine day for the season of the year," this statement is not made for the purpose of information, it is a social gesture indicating a willingness for conversation. From this commencement, the socially-adjusted person will lead through similar types of comments until some topic for conversation is discovered. At the same time he will seek to explore the general attitudes to life of this casual acquaintance. Only the boorish, immature and socially irresponsible person will have no care lest he offends the special susceptibilities of a stranger. One would not desire to extol the glories of militarism to a sincere pacifist or to make scathing remarks about religion to one who is deeply religious. With better acquaintance one may later feel the need to discuss a friend's fixed ideas, but then the atmosphere

is a different one. A person should have topics he is ready and willing to discuss, and when opportunity arises, he will air these to a reasonable degree. He will, however, encourage the other person or persons to bring forward their topics, and will ensure that these also get adequate ventilation. In social conversation, heavy thought and a slow delivery are usually out of place, here quick thinking is desirable and can be practised. With regard to his own specialised interest a man should deliberately seek for witty or humorous means of expression that he keeps in his conversational armoury for use on suitable occasions. Some people are born raconteurs, and have a seemingly inexhaustible fund of anecdotes, but every individual ought to have a few selected and suitable anecdotes that he can contribute to the social pool. These serve to establish his significance, and to advance the ripening of acquaintanceship.

It has already been stated, that in one respect the mind matures, that is in its intelligence. But with the mind-functioning as an expression of the upper limits of the personality this maturation does not occur; in fact, small or large traces of childish or of adolescent mentality are not uncommon in the mental make-up of most adults. What is the summit of mental health in the mind functioning of an adult? Usually it is that balance of mind and point of view that through life *as a whole*, enables the individual to secure the maximum of happiness, the minimum of unhappiness, and to fit in with the culture and social requirements of his times. In some special cases this may not be true, for the culture and the social requirements of the community may be opposed to the line of development of mankind as a whole; as happened, for example, with the Nazi development in

Germany over the period of 1930-1945. To achieve this mental maturing, the goal in life must transcend the individual or community, and be for humanity and humanism

The basis of this matured mentality will be the character-formation that at first lies outside the control of the individual, this has already been discussed in the character development of the child. He is, however, a poor and weak individual who submits entirely to the direction of circumstances. An individual who has an objective cast of mind can weigh up his own character traits and determine their values. Where they are faulty, owing to circumstances operating in the past, it has already been indicated that (in the majority of mankind) a re-direction is possible, provided proper efforts are made. Every man tends to be blind to his own faults and complexes, it requires both intelligence and courage to look impartially at ourselves, or to give the needed attention to the comments of others (which may be true even when made in a hostile spirit)

We are all gravely influenced by the self-regarding emotions and have need to guard against their playing too large a part in our life. They show as greed, malice, ambition, defensive-offensiveness and resentment. We have to develop as fully as possible the feelings of interest in, and affection for, humanity at large; this is the emotional attitude that creates happiness in life, both for self and others. It is helpful towards this state of mind if we realise that life involves both frustration and fulfilment. It is only by frustration of some of our impulses that the community life and civilisation can exist. One effect of frustration is to stir up the individual to seek to overcome those obstacles he considers ought to be

overcome, and this leads to progress and discovery for mankind and also to the widening of consciousness and the development of personality. It is the measure of fulfilment that gives us the hope from which arises the courage to face frustration, and to seek to overcome it when this seems desirable and possible. The little child cannot tolerate any frustration without having feelings of anger and hostility, as the mind matures this reaction of hostility becomes less common, and in its place arises an attitude of tolerance towards many of the frustrations, for these are recognised as an inevitable part of life. Thus mental health is in some measure a control of the emotions with reference to the vagaries of life. In place of sudden swings from the heights of gladness to the depths of despair, there should be a happy general serenity of mind, with occasional ecstasies from experiences or achievements, but no depths of misery from frustration or remorse.

Tests have been devised and standardised for the measurement of personality traits, such as honesty, emotional stability, self-sufficiency and social adaptiveness. One used in America is known as the Bernreuter Personality Inventory. If they are answered consciously and honestly, they give valuable results, but if the person being tested desires to "cook" the results, and create a particular impression, then the test fails.

The process well within the control of the individual is the use of his own mental powers. He must understand the usual limitations that afflict the human mind and be able to view himself objectively in order, first to see, and then to correct, his faults. For example, he must be able to distinguish rationalisation from creative thought and realise the very limited

value of arguing a case compared with the discussion of a subject. In an argument both the protagonist and the antagonist are so concentrated on "stating a case" that they are virtually blind to the reasonable facts adduced by the opposition. It is only those who are listening who may appreciate the various points of view and get their knowledge widened and their ideas clarified. In discussion the object is to arrive at the truth and not to indulge in the verbal exuberance and knock-about-play that only has use when definitely playful or in the mental exercises for the immature.

The acquirement of a capacity for objective thought, is necessary at least for those above the average level of intelligence. The following statement by Dr Beran Wolfe in his Introduction to Adler's book, "The Pattern of Life," emphasises the need for objectivity if full value is to be gained from the experience of living:—"The experience of psychotherapists indicates that it is only rarely that the individual learns from his own experience. To do this requires an objectivity that is seldom found spontaneously. Most people have an artificial scale of values that are applied to every situation."

Those of average intelligence may not have the time or inclination for the objective consideration of their beliefs. They should, however, use their judgment to measure the degree of credence to be given to any statements. Many a man having a retentive memory, though but little knowledge or true understanding, is ready to air his views in dogmatic fashion either vocally or in print. So it should be realised, that a signed article is likely to be more reliable than an unsigned article, and one by an individual with known academic qualifications or of known reputation

will be still more reliable. Experts are not *necessarily* reliable on topics outside their special field of knowledge

A matured mind will make a clear distinction between knowledge and wisdom. Knowledge may be acquired from a comparatively short period of study, wisdom depends upon the duration and width of experience as well as knowledge, and especially on the amount of thought that has been applied to both. In this connection, it should be realised that the expression of opinions of a wise man will have a wide and deep basis, stretching back for many years, and so the individual may not be able promptly to recall and correlate all that justifies his statements, the person with newly won knowledge will, however, be "slick" in advancing his particular opinions and his data supporting them.

It has already been stated that a measure of frustration is an inevitable part of life. The man whose unthinking ambition leads him to accept responsibilities in excess of his real capabilities secures misery and not happiness from his success. The strain to maintain the position for which he is not fitted quite often leads to the need for the deceptive help and sense of confidence that can be secured from alcohol or from drugs. This inevitably leads to his downfall. Alternatively he may carry on in a state of great strain until some unfortunate circumstance imposes just that extra strain that leads to a "nervous breakdown". It is a part of maturity of mind to realise one's limitations, and to work within them, it is a part of maturity also, to realise the limitations of others, and not to wreck another's life by giving him responsibilities, or opportunities, for which he is unfitted.

Some men who are not properly grown up in the mental sense fail to face reality, and greatly magnify their.

measure of unhappiness by railing at fate because things are not as they would desire them. If circumstances are adverse, then the possibility of changing them by our own efforts, or by the lapse of time, should be considered. The matured attitude is well expressed in the old rhyme —

“ For every evil under the sun
There is a cure or there is none ,
If there is a cure then seek and find it,
If there is none then never mind it.”

In the words of that creative genius in the world of retail distribution, Mr H Gordon Selfridge, life should be guided by “ a happy discontent ”. There should be happiness that things are as they are, and not worse, and discontent with things as they are, because however good they may seem it is certain that some improvement is possible. A happy discontent, he held, very correctly, to be the mental attitude for a progressive individual.

A part of mental maturity is the efficient directing of our working abilities. When a task has to be performed the individual may have the energy and enthusiasm to start in on the job, but these drives usually tend to “ run down ” and so after a lapse of time the individual must be “ wound up ” again. Many people require that this winding up shall come from an external source, but those who are of matured minds have become “ self-winders ” and do not allow themselves to become run down when worthwhile tasks have to be done. In this control of the self they show a proper sense of balance, taking care not to continually overload the body or the mind, and realising when true economy calls for a period of recreation or of rest. When a task is either annoying or distasteful, the individual knows that the protest

of the subconscious mind is likely to show in forgettings, faulty actions and "accidents" As these are human weaknesses to which we are all prone, he takes special care to ensure that they do not interfere with the efficiency of his own actions If the actions are to be carried out by another his duty is both warn that person of this human failing and to help him guard against it, and, should some mishap occur, to be fair and understanding.

The youthful mind tends to be impatient and intolerant This is natural, and in the general scheme of life the special thrust of youth is needed to counter-balance the acquired conservatism that is usual with older people The matured mind will not seek to excuse delays, for it will have come to realise the brevity of life. It will not, however, waste energies in impatience for it will know that, as things are, all new ideas have a gestation period before they come to fruition, this may be unfortunate, but it is a part of reality in our time and place. The matured mind will also have lost its intolerance, for it will have realised that truth is a jewel with many facets and at best any human mind will only appreciate a few of them.

Living presents to us the four great problems of sex, work, social relations and the use of leisure A satisfactory solution must be found to all of these if the mind is to approximate to maturity The problem of sex is discussed in a later chapter Work may be unpleasant and laborious, but in any case it is certain to become routine and monotonous to nearly all of us Work is the contribution we make as individuals to the social welfare, in relation to the total economy of mankind, nearly all forms of work have their value

and so their dignity. If the work is not felt to be in the social interests then obviously, for his own development of mind, the individual must find some other occupation. As we humans are social animals, so we ought to study the art of sociability. We should seek to understand and sympathise with all types of humanity, for the mind that has not a lively affection for mankind in general is certainly not fully matured. Training in the social graces ought to be a definite part of education, though its importance has not yet been properly recognised.

Leisure gives opportunity for attention to the well-being of body and of mind and for the realising of private ambitions that find no satisfaction in the ordinary "bread and butter work". Leisure is a grave problem for those of ill-balanced or immature minds. As one reads the sad case-histories of patients, given in books dealing with psychotherapy, it is obvious that a large proportion of them became ill because they had not solved the problem of the use of leisure, and that if they had had a good hard job of work to occupy most of their time, they would probably have remained healthy. The matured mind will ensure that there is a sense of futurity in the employment of leisure. The individual who makes strenuous physical sports the be-all and end-all of his leisure, will find that the onset of age will rob him of his capabilities, and make leisure a period of sterile boredom. Part of leisure should be employed in the widening of the mind and the cultivation of interests that will never fail. The man who so wishes can, for example, become a specialist in some branch of horticulture, or make a study of local history, if his daily toil is mainly mental in character, he can seek to cultivate the pleasures of craftsmanship. One aspect of life that

all should cultivate, is the appreciation of those imponderable realities of the "values" in art, literature and music

It will have become evident that maturity of mind is not the same as width and depth of learning, it also includes the development of personality, and the art of living, both as an individual and as a member of a community or of mankind. In America it is the opinion of some psychologists, who specialise in mental health, that too much emphasis has been placed on learning and cultural aspects of education, and that this tends to produce persons of very inadequate mental maturity. unhappy in their individual lives, and of limited value to the community. There is a swing of the pendulum towards a concentration on the development of a well-balanced personality, and a discounting of the intellectual aspects of education. For example, Dr. Beran Wolfe, who is a leading Individual Psychologist, deprecates the study of the abstractions of metaphysics and philosophy, stating that the human brain was never designed for such purposes. In 1936 a book was published, written by a psychologist, Dr H. C. Link, with the title "The Return to Religion". This book had an immense sale, its seventeenth re-printing taking place at the end of eleven months. Its theme is the importance of personality development, and it has chapters headed, "The Fools of Reason" and "The Vice of Education". Though the point of view adopted is extreme, it is expressed with great sincerity, and it has a good measure of justification. It is undoubtedly a fault of education when the intellectual development is stressed at the expense of the personality development.

CHAPTER X

MASCULINE AND FEMININE PSYCHOLOGY

IN our relations with our fellow-human beings we can only have a fairly complete psychological understanding of that which we have experienced ourselves, and fully remember. Even this understanding is limited as regard ourselves, for we do not know the full contents of our minds and the totality of our motives, when applied to other people, our self-knowledge is a still less reliable guide, for it is certain that the other person's mental make-up will differ to some extent from our own. By sympathy, thought, and education we can develop a useful degree of understanding, apart from our personal experience, without these qualities we are psychologically in a semi-blind state. One very important question, therefore, is whether there are any fundamental differences in the mind-functioning of men and women. If so are they innate, that is associated with differences in the initial fertilised egg-cell and its natural developments, or are they acquired later?

The innate mental differences, if they exist, can derive from three sources. The first is, that in man every one of the billions of cells that form part of his body has arisen from the original egg-cell and has the particular characteristic of internal structure which determined its masculine development, and similarly in woman, every cell has its feminine characteristic. The second source of innate differences can derive from ancestral memories, the millenia of history will have left some impressions on the deep background of the mind which will produce their bias towards certain patterns of behaviour. The third source is our outlook acquired during life. This depends

both on the general culture of our time and place and on our experiences, especially during childhood. The considered opinion of Dr P. Bousfield, expressed in his book "The Elements of Practical Psycho-analysis" is that children of both sexes should be brought up on identical lines, and that an *artificial* differentiation in games, clothing and habits should not be forced upon them. He considers that even after puberty the *special* differentiation in clothing and behaviour patterns is undesirable and that it impedes human progress and reduces human happiness by accentuating the sex urges in mankind. In the past most of man's energy had to be devoted to the problems of self-preservation, the struggle for existence. Now that this energy is not so called for it tends to flood into sexual channels, though most of it should be used in more sublimated outlets. With attention to the reservations implied in the italicised words these views deserve serious consideration.

Thus the study of the development of sex in animal life, its differing modes of expression, and then the history of man in particular, has a great importance. A book for popular reading which deals with this subject is "The Truth About Woman," by C. Gasquoine Hartley. This book was published in 1913, at a time when the status of women in business and politics was a very lively and undecided issue, but it is still interesting and informative in spite of the many changes that have occurred during the past three decades. It is based on an extensive study of the literature and has a bibliography of more than two hundred authors of books and scientific papers dealing with various aspects of this subject.

One hypothesis of the development of social relationships, with its concomitants of religion and

tabus, assumes that its origins are with the primitive family dominated by the Fierce Old Man. This conception is developed by H. G. Wells in his "Outline of History," and by Sigmund Freud, as an essential background for certain tabus and guilt complexes. This "dominant male" is depicted as both very possessive and very sexually active, either driving away, or very firmly controlling, his sons as they arrived at sexual maturity, and so became likely to compete with him. This picture of a continuous, fierce and possessive sexuality in primitive man is open to doubt. In the past the struggle for existence has been so intense, the standard of nutrition so low, that primitive man will not have had the surplus of energy for the continual sexual hunger which affects many men in our easier and well-fed civilisation. Thus those who read mental characteristics of the present into the minds of those of long ago, who lived under different conditions, are likely to be gravely in error.

It is worth while to quote from the study of the relations between the sexes written by Theodore Besterman and published in 1934. In "Men against Women" he writes on pages 154-155:—"Up to the end of the nineteenth century the belief in the unbridled licentiousness of the savage was universal, and this belief in a large measure persists to the present day

. . . Animals have definite pairing seasons, and there is some reason to suppose that earliest man had a similar fixed period of rut . . . the wild Indians of California have a rutting season, exactly as have the deer, the elk and the antelope . . . the Cambodians are said to experience 'a veritable rut' in April and September . . . among the Eskimos there is a distinct sexual season at the first re-appearance of the sun . . .

the Watchandies of West Australia copulate at only one period of the year, the middle of spring "

What we now know is that man has been gregarious, that is living in communities, for at least the past hundred thousand years. In addition to this knowledge derived from archaeology we have the information obtained by the study of groups of peoples who have been cut off from the general progress of mankind; their change from earlier, and more primitive forms of living has therefore been less. The patterns of development over the whole world are very many, so by a suitable selection it is possible to build up a supporting (though unsound) historical background for our particular prejudices. What is essential for our enquiry is the general trend of change which has occurred.

With primitive man, the one inescapable fact of life was maternity, and the dependence of the child on its mother during its early years of existence. Paternity is not an obvious fact and in some primitive races (such as those in the Andaman Islands) the paternal function was unknown until it was taught to them by civilised man. In what may be called "natural" communities sex-play begins very early in life, and sexual intercourse occurs as soon as the capabilities mature. Childbirth does not follow with the inevitable sequence that some would suppose, and in fact, in these savage communities it appears often to be both unusual and "improper" when women conceive before some form of marriage has occurred.

The primitive kinship which is recognised, is thus solely that of womb-kinship. The sons and daughters both look to the mother's care, and then accept her authority and guidance, as in turn do the children of

the daughters. Communal marriage was at first quite usual, that is at first every man in the tribe was potentially the mate of every woman, though with the likes and dislikes of humanity, doubtless this sorted itself out into a temporary or permanent form of monogamy. Exogamy, that is marriage outside the tribe, seems to have become the general practice early in history. The status of the man was that of an outsider who must join and accept the maternal authority ruling the group to which his wife belonged. In this stage of society, the primary duty of men was that of hunting, or, if necessary, of fighting, while the women attended to the cooking, care of the home and the developing of the "industries" of weaving, pottery, making of clothes and agriculture.

Thus in this matriarchal stage of development, the power and property (such as it was) rested with the women. A woman may have a husband, but it was to her brothers, and particularly her eldest brother, that she looked when any need occurred for male power and responsibility. Children accepted control from the oldest maternal uncle, and not from their father. A man gained his wife by giving his services to, and accepting the authority of, his wife's clan, and leaving his own clan. His only alternative, was to obtain a wife by capture, when he avoided the problems of matriarchal control and authority.

The change to the patriarchal system came with the increase of tribal fighting and the increase of property. Fighting increased the importance of men. Property in the hands of men made the bride-price possible, the maternal uncle who arranged the marriage of his nieces could be influenced by the offer of brides for his nephews, or by gifts. When man came to realise

his function in paternity, and when property inheritance became important, then chastity in women became a social requirement.

Where conditions favoured peace and plenty the matriarchal conditions could continue and flourish. Such conditions prevailed in the fertile valley of the Nile. The Greek historian Herodotus visited Egypt, and in his history, written about 450 B C, he states — “ They have established laws and customs opposite for the most part to those of the rest of mankind. With them the women go to market and traffic, the men stay at home and weave. . . the men carry burdens on their heads, the women on their shoulders. The boys are never forced to maintain their parents unless they wish to do so, the girls are obliged even if they do not wish it.” The Roman historian Diodorus visited Egypt about 400 years later and wrote .— “ Contrary to the received usage of other nations, the laws permit the Egyptians to marry their sisters . . . the queen receives more power and respect than the king and . . . among private individuals, the woman rules over the man. . . it is stipulated between married couples by the terms of the dowry contract that the man shall obey the woman.”

This shows the reverse of the present state of affairs. So does this quotation taken from page 13 of “ Man and Woman,” by Havelock Ellis and referring to women in mediæval France .—“ The women in these epic poems are usually the wooers, the men are generally indifferent, rarely actively in love with the women to whom they yield, they merely respond and often not so warmly as the women desire, the women openly embrace the men who attract them, and only once do we read of a woman who was ashamed to kiss in public, while the men are presented as decidedly less sensual than

women." Havelock Ellis also mentioned that among the Australian aborigines, it was the women who acted as ambassadors and arranged treaties, and they were perfectly capable of taking care of themselves at all times. Fighting was usually left to the men, but when necessity arose, the women joined in and fought as bravely "and with even greater ferocity."

One has therefore to distinguish very clearly between natural and acquired characteristics. To a considerable extent many persons consider as masculine, those qualities which are natural to the dominant portion of humanity, and, as feminine, those belonging to the subordinate portion of humanity. It will be realised that these roles as affecting man and woman, have changed in the past, they may also change in the future, though more probably they will settle down to a substantial equality between the sexes, with only such differences as are biologically determined. A very significant change has occurred during the past two decades. Women have invaded, and proved efficient in, many spheres of activity which were considered to be essentially masculine, this has obtained not only in the fields of commerce, industry and politics, but also in active participation in warfare. The virility of a nation is not now estimated by the total members, but by the number of women of child-bearing age. The technique of artificial insemination enhances the racial importance of the female and greatly decreases that of the male.

One very important consequence arises from this review of history. In addition to the natural attraction between the opposite sexes there is also fundamentally a sense of hostility. The man who dominates others also has some degree of hostility towards them, for he fears efforts at revolt. The person who is dominated

by force has some hostility from the suppressions and frustrations that are his part. It is thus necessary to realise that these deep-seated and inherited tendencies to sex-hostility do exist, for it is their pressure from the unconscious mind that can fan the minor glow of conflict into the fierce flames of hate that sometimes arise between man and woman. To recognise clearly this aspect of mentality in man and woman serves to reduce its evil potency.

Previously in this book we have mentioned that Jung, and later Freud, found that some aspects of the unconscious mind were innate, and reflected the racial history of the persons. Is there likely to be any difference between the masculine and feminine mind on these grounds? This is worth exploration.

We have two types of mental adjustment to circumstances. One is based on the "feelings," a summing up of the situation which results in intuitions. This ability is the age-old manner of appreciation, and it has been tested by millenia of experience. The other adjustment is based on an active consideration of previous experiences and of the various possibilities, and this is a more recent development in man's history.

The male soon found that for hunting and for fighting the most effective results were secured by cooperation with his fellow men. This cooperation can exist if the men have a complete faith in the leader of the expedition, but generally it is best secured by convincing them of the desirability of some course of action. So to meet his needs, man had to think out arguments to support his intuitions, in fact, he had to "rationalise" them. From this developed the masculine characteristic of talking things over, and reasoning out the line of action. Man came to believe that he was always being logical and reasonable,

though with our knowledge we can realise that in nearly all instances this would only be the rationalising of intuitions or prejudices. On the other hand, the life of women in the past has been confined to the family and the small community of which it is part. The decisions which had to be made for the carrying out of her responsibilities were mainly her own concern, and so action could be guided by feeling and intuition, and without the delaying process of finding "reasons" for them.

This difference is expressed by Jung in his "Contributions to Analytical Psychology" (page 175), where he writes of woman.—"Her psychology is founded on the principle of eros, the great binder and deliverer, while age-old wisdom has ascribed logos to man as his ruling principle. In modern speech we could express eros as psychic relationship and that of logos as objective or factual interest. . . For the man eros belongs to the shadowland; it entangles him in his feminine unconscious—the psychical, while to the woman logos is a deadly boring kind of sophistry, if she is not simply afraid of and repelled by it."

For the rounded and complete appreciation of aspects of life, the philosophical conception of "values" is required. The word was used by Adam Smith, the founder of the science of economics, to denote that content which was capable of the satisfaction of desire. When worked out philosophically, it is found that the ultimate "values" are Truth, Beauty and Goodness, and the value that we find in the realities or abstractions of life depend on the proportion of these values which they contain. A fourth ultimate value ought to be added, namely Affection, which is not necessarily connected with truth, beauty or goodness, or derived from them. To those who over-rate

the importance of logic and intellectual processes, the following quotation from William Brown ("Psychology and Psychotherapy" page 89) is of importance :—
 "It is in feeling that all *values* reside, and the life of feeling has a logic of its own, distinct from the logic of pure reason, and not necessarily inferior to it . . . much of the best and most effective thought is stimulated and sustained by the underlying emotional tendencies."

It will be realised that these two methods of adjustment to life based on "feelings" or on "thinking" are divergent and yet complementary. In some situations one method is the more reliable and in others the alternative method gives the best results. To give a rounded and reasonably complete appreciation of any situation, both are required in some degree; an important difference will be whether the situation has much or little of the personal or human factor. The qualities of *eros* and *logos* are present in both men and women, that one mode of mentality is more developed in one than in the other should not lead to antagonism and differences of opinion, for by a proper fusion of the two view-points a more complete appreciation of any situation is obtained.

It is perhaps well worth while to seek to express more fully the feminine and the masculine point of view.

First in expressing the feminine point of view, we must realise that generally it is not "thought out" for that is not the feminine characteristic. We can only express what it would be if it were thought out. When faced by any situation the woman "knows" what should be done, and is sure that she is right. Her experience of life shows how common are the

errors, or the grave limitations, of the reputed logical methods of man. If she has read much, she will realise that mostly it is simply a rationalising of prejudices. Then she knows that in the end nearly all men seek the appreciation and affection of some fellow human beings, and these relationships depend fundamentally on feeling and sympathy. A man in his activities and his concern with the general affairs of life often loses sight of this need for long periods. When at last he realises the need he finds that his opportunities for friendly human relations are restricted or gone, his own emotional responsiveness and capacities for intuition have become atrophied, and so cannot create the bridge of sympathy and understanding which is so necessary in human relationships. Furthermore, intuition is based on an appreciation of the situation as a whole, and in this totality there is more than the simple summation of its constituent parts, so man, in seeking to reduce a situation to its elements and carefully to appraise them, sometimes not only wastes time, but may get a faulty appreciation of the real totality.

The masculine point of view also is not often thought out, and so again what is expressed is a general summing up. A man in his life prizes his degree of independence, he wants to know what he is doing and why, so explanations and reasons give comfort to him, and blind orders are an offence to his self-respect, though there are occasions when they must be accepted. There are, admittedly, individuals who have proved by experience that their "hunches" are good and reliable. But just to rely on "feelings" or "intuitions," even from within one's self, is to submit to things which, in a sense, seem external to one's self and which are not under control. The man who

believes he is acting on an objective appreciation of the situation, and on logical thought, can feel that he is guiding his own fate, and that he is a free and independent personality, instead of a barque drifting at the mercy of winds and tides. If further expression of his point of view is required, a man will realise that feelings can only be related to conditions as they have been in the past, they may be adequate and applicable to the present or the future, but as this is a changing world, and one of increasing rate of change, this sometimes may not be true, and so experience of the past may be a poor guide for vastly changed circumstances, what will be essential is creative thought.

This attitude finds some expression in Jung's lecture dealing with modern woman, when he states: "Masculinity means to know one's goal and to do what is necessary to achieve it. When once this has been learned, it is so obvious that it is never forgotten without a tremendous psychic loss. The independence and critical judgment gained by this knowledge are positive values and are felt as such by the woman, hence she can never part with them again." Continuing, Jung states that to the modern woman the mediæval concepts of womanhood are no longer an ideal; circumstances or progress have forced her to become more active and more masculine in outlook. He states — "Similarly man will find himself forced to develop within himself some feminine characters, namely to become observant, both psychologically and erotically. It is a task he cannot avoid, unless he prefers to go trailing after woman, in a hopeless boyish fashion, always in danger of finding himself stowed away in her pocket." In this last sentence, one can note how closely he agrees with the beliefs

expressed by George Bernard Shaw on the part capable women play in life.

Another psychological difference which will have an innate basis is the degree of expression afforded to emotions. Men usually hold their emotions severely in check, or may even fully hide them, while women are averse to doing such violence to themselves. With men the control or hiding of the emotions has, in past ages, been a pattern of behaviour necessary for, and enforced by, the group activities of the men, while in the home or the small group activities of the women this repression was neither needed nor desirable. The repression of emotions can have undesirable effects associated with mental health, as mentioned in Chapter VII, and it may cause atrophy of the capacity for sympathy, which means both a severe contraction of the individuality and a loss to the community. It should be said here that emotional restraint when practised consciously for the good of the community, is not harmful, but that practised in and for oneself is unwholesome.

The question of innate capacities is worth a little more exploration. These innate characteristics of sex, or of race, are deep in the unconscious mind; they only represent a persistent tendency which may normally be over-ridden by the conscious mind. In times of stress, or of strong appeal to the emotions, when the reasoning powers are suppressed or over-ridden, they will come to the fore. This, for example, is why a racial characteristic of belief that might is right, or the immense superiority of one race compared with all others, can be so dangerous. Moreover, it presents a problem which is not curable by one or a few generations of sound and social education.

There are three important varieties of self-interest affecting the social life of mankind. The first is simple and narrow personal selfishness, that is to say, the feeling that one's own desires or needs have special importance and priority over those of other persons. The second is a more complex and wide selfishness which means the consideration of all situations, both as they affect one's own interests and also that of those with whom one is closely associated by bonds of affection or responsibility. The third is where personal selfishness is automatically submitted to restraint and control by consideration of the welfare of the group or community.

Men have been the dominant half of humanity for so many generations that it is to be expected that their innate tendency to simple personal selfishness will be more highly developed. Women having through many generations been required to minister to the dominant male will have this simple personal selfishness less developed, will have appreciated the merits of unselfishness when it has affected their lives, and will find being unselfish not opposed by deep-seated tendencies. Men in the consideration of situations will have had to weigh up the wider and less personal point of view, and in virtue of this, will be less self-centred than woman when the community interests are affected. Women, on the other hand, with their responsibility for home and family concerns, will have a more personal point of view, and though less selfish than men for themselves alone, they will be more selfish than men in the family interest.

The comments of Professor V. H. Mottram in his book, "The Physical Basis of Personality," are interesting after this discussion. He writes "Women have a distinct aptitude for detail and long-range

planning, the male is bored with details and prefers broad outlines, women, as is natural, are interested in homes, men in causes; there is little solidity among women and much among men. . . . All these generalisations seem to fit in with . . . the main biological function of women, so there appears to be some justification for them" In connection with the remark on long-range planning, the comments of Miss Olive Lloyd-Baker, J.P., in a series of lectures given in 1944 on frustration and fulfilment in adult life, are of interest. She considered that the maternal instinct which is natural in woman has three parts, these being creativeness, responsibility and futurity, if for any reason the maternal impulses cannot find the ordinary expression, then the satisfactory alternative occupation in life should embody creative, responsible and futurity elements.

Mottram also quotes some other generalisations that may be noted —

"A priest—In every man is something of a pig and in every woman something of a cat. [In this connection the pig is presumably taken as an animal of selfish, dirty and unpleasing habits, and a cat as a sly, clawing, and spitting animal]

"A physician.—A woman is more self-centred than a man. She is the most important thing in her life. Next comes her son and then perhaps her husband.

"A psychologist.—It is peculiarly distasteful to a man to work on problems of human relationship. for the woman the task is not so difficult. She meets the greatest inertia when the need is to become conscious . . . of accurate definition—not when dealing with relations.

"H. G. Wells.—Men are slower and stupider; women quicker and sillier.

"C. S. Lewis — Women are more talkative when tired and men more silent, unselfishness to a woman means work for other people, but to a man not giving other people trouble"

Freud discusses this subject of masculine and feminine psychology in his "New Introductory Lectures on Psycho-Analysis". He considers that the typical classification of masculinity as activity and femininity as passivity to be neither useful nor correct. Little girls are often more lively and more intelligent than little boys of the same age, and in the anal-sadistic phase the aggressive impulses of both are similar. An important difference he has noted is that little girls appear to have a greater need for affection to be shown towards them, and that they respond more readily to such treatment.

A very significant difference undoubtedly arises in the emotional relationship to the parents. The little boy's love is centred on his mother, and suffers no change in object apart from the modification arising from the oedipus conflict. The little girl's love is at first centred on the mother, and in view of her more affectionate disposition, it is possibly of greater intensity than that of the little boy. This mother-love fixation persists often beyond the fourth year, and then there is a change. In place of jealousy towards the father a love develops, and a compensating feeling of jealousy towards the mother. This is a very radical change which introduces great complications that are not easily resolved. In fact, with the little girl there is not the simple and clear-cut settlement of the oedipus conflict, and so the super-ego is not so firmly established.

Psycho-analysts find another cause for a different attitude to life between man and woman. They find

that in every case, little girls from their tenderest years desire to be little boys, and are gravely discontented that they are not boys. This discontent and envy may remain conscious, but it usually sinks into the unconscious mind and is only recovered by the technique of psycho-analysis. This background of discontent is decreased when marriage occurs, for then the woman possesses a man. Freud remarks, however —“ A marriage is not firmly assured until the woman has succeeded in making her husband into her child, and acting the part of mother towards him.” The conscious or unconscious dissatisfaction usually disappears when the wife becomes the mother of a son.

In connection with this boy-envy complex in children, it should be noted that Dr Wilhelm Stekel in his book, “ Technique of Analytical Psychotherapy,” writes, “ this complex is far from being universal as the orthodox Freudians declare . . (and it is found) . . in a minimum proportion of our cases ” That it does occur in a proportion of cases is, however, confirmed by the case-histories of Stekel and other psychotherapists.

The following is quoted from Freud —“ It must be admitted that women have but little sense of justice, and this is no doubt connected with the preponderance of envy in their mental life, for the demands of justice are a modification of envy ; they lay down the conditions under which one is willing to part with it. We say also of women, that their social interests are weaker than those of men, and that their capacity for the sublimation of their instincts is less.” In comment on this, one may wonder whether “ their capacity ” is correct or whether it should be “ their outlets for sublimation ”, for this latter statement undoubtedly applied in the period before say 1920, though the

world has changed much, and for the better, in the succeeding twenty-five years

It has already been indicated that the envy-basis of femininity is not found to be universal by psychotherapists other than the Freudians. We may also note that where it exists, it will be conditioned by the general atmosphere of the civilisation. It is very unlikely to exist in any matriarchal society or, according to Havelock Ellis, among savage tribes where "men and women are in the attitude of comrades and fellow-workers, as we nearly everywhere find them in the earlier stages of society." Another point of view is expressed by Dr. Elizabeth Sloan Chesser in her contribution to the book, "The Mind of the Growing Child" (page 142) — "There is also jealousy between men and women. Every man regards himself as superior to women, in small or large degree. Women who observe this treat it in two different ways, the wise regard it with humour, and the unwise are annoyed. They show their jealousy in carping criticism of men, or in loud admiration of their own sex. On the other hand, there are men who are jealous of women, though they do not wish to be women. Some psychologists say that this jealousy in men is due to the fact that women possess the mother function and that in no circumstances can a man bear a child, and others, that it is because women have more chance of self-display."

In studying Freud's views on the psychology of femininity, we must note that he considers that the early mother-fixation of the girl, and also her envy of the boy, tend to develop some masculine qualities. He states — "In many women we actually find a repeated alternation of periods in which either masculinity or femininity has obtained the upper hand."

In summarising the Freudian point of view on masculine and feminine psychology, we must note that nowadays men have an easier psychological development. There is no radical change-over of the love-object from mother to father, there is no desire to be a girl rather than a boy, there is a feeling of superiority to girls, and finally there is a greater love and care from the mother. Thus there is the steadier psychological development, though there is the loss of the wider range of psychological experience which may be a handicap later on in life, particularly in dealing with the feminine half of humanity.

There is one aspect of masculine psychology which may often be overlooked by both man and woman. This is the deep and abiding effect that "mothering" had on his childish mind. The desire or the need for this fussing and petting and demonstrative affection may sink deep below the surface of his life, but it is always there. Even if, owing to circumstances, the individual had no "mothering" yet the mother-image, and the feeling of need for demonstrative mother-affection, will be part of the inborn pattern of his mind, an inherited memory of his ancestry. This need is suppressed or repressed where the man feels that he must always be tough and strong for the struggle of life, but its hidden influence can be one explanation of the belief of women that men are vain and silly . . . it arises from a stirring of unconscious memories of the happiness when he was "mother's pride and joy". The woman who usually applauds and maintains the strong efforts of her man in the struggle for life, but who can realise when fussing and mothering is his real need, is the ideal wife. Beneath what maybe a hard exterior man is at heart sentimental.

Man sometimes misleads himself by projecting his sentimentality and idealism on to women. This is a mistake, women are usually the hard-hearted realists. A man's way is to have some conscious goal and to drive directly towards it. A woman's way is not to name a goal and often not to be fully conscious of one, but *always* to work towards it, though more often indirectly than directly. The continuous but indirect approach is understandable, for the opposition of dominant man has in past generations continually frustrated direct approach and openly expressed intentions. In achieving her ends, woman often does not conform to the code of behaviour which restricts men's activities, so he considers that the fair sex are also, in another sense, "the unfair sex." Man for his social needs has learned that it is generally desirable to conform to the code of behaviour of his fellow men, but when he believes that the laws made by the other fellow are purely for that fellow's own convenience, and finds that they work against him, his respect for their authority becomes diminished or disappears. Woman, not having had in the past this pressure to "play the game" in order to be accepted by the group, takes a freer view at once. When man talks of "the unfair sex," a just reply is to ask who invented the phrase "all is fair in love and war."

For greater human happiness in the future the need is that both men and women should understand each other better. As women come to take a larger part in the activities of life, and a greater interest in politics and business, they can quickly appreciate the desirability of conforming to many of man's standards of behaviour in order to fit in with the group, for example, the need for "thinking out" and explaining ideas, the advantage of the direct approach to goals,

the fact that persistence piled on persistence may only produce exasperation and so some goals are best abandoned, and that if achievements can be realised while conforming to "the rules of the game" they should be obtained this way, even though it takes a little more time or effort. This change of viewpoint is easily acquired, for it simply requires the application of intelligence, which woman has equally with man. But man with his atrophied psychic interests, his concern with affairs rather than persons, has a harder task. The requirement is that man should make the effort to appreciate woman's needs and point of view, and to develop that aspect of his mind which has atrophied.

As a help towards man's guidance the following quotations from Jung's "Contributions to Analytical Psychology" are given.—"Most men are blind erotically. They commit the unpardonable sin of confusing eros with sexuality. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to the woman the erotic relation is the only real and determining factor. To her marriage is a relationship with sexuality as an accompaniment . . . Is it not an ancient truth that woman loves the weakness of the strong man more than his strength, and the stupidity of the clever more than his cleverness? The love of woman claims the whole man, not mere masculinity as such, but just that in him which implies the negation of it. The love of women is not sentiment—that is only man's way—but a life-will that at times is terrifyingly unsentimental and can even force her to self-sacrifice . . . When it comes to a question of love, ideas, institutions and laws mean less to a woman than ever before. If things cannot take a straight path they will have to take a crooked one."

As a woman relies so much more than a man on feelings she is therefore more open to the effects of suggestion. To produce a suitable atmosphere and to maintain it means more than to adduce a long string of most excellent reasons. To rely on feeling means to be more sensitive to changes of mood, to attach great importance to those little matters of courtesy and attention which are so pleasing to the self-esteem. Flattery is pleasing to most women, for the content of feeling and attention behind it is appreciated, and even if its entire sincerity may be doubted to some extent, yet phantasy can play with the thoughts to which it gives rise. Brilliance and clarity of expression in man is appreciated by the intelligence of woman, but what is more desired is the appeal to the feelings with those words or phrases into which can be read much that is left unexpressed.

One difference between man and woman is the periodic bodily changes consequent on the menstrual phase of life in women. Without doubt this leads to some changes in the vitality of women, this being at its lowest point immediately after the conclusion of the menstrual flow, and building up to a peak at the commencement of the flow. It should be noted, however, that the extent of variation of the vitality, and the degree of pain or discomfort, associated with menstruation appears to be greatly affected by psychological states. In a natural and healthy state of mind and body the handicap seems to be small, though there will be exceptional cases. What is certain is that in conditions where women have been taught to believe that this natural function is associated with irritability and invalidism the powers of the unconscious mind ensure that these become physical realities.

The trend of progress is, of course, that men and women should become equal and similar in most of their mental activities, they will usually accept one another as persons, and masculinity and femininity will only be a secondary factor in their relations. Comradeship will be more common not only between man and man, woman and woman, but also between man and woman. Sex, love and marriage will complicate, glorify or unite lives, but even these factors will all be modified by the rapid evolution which will be assured as mental health becomes more common, and the science of mental health is more fully applied.

In life to-day men and women must realise that modern and archaic types both exist. For happiness in life it is to be hoped the archaic type will soon disappear. The inequality between the sexes has produced unhappiness and tragedy for generations; for most women have, very sensibly, refused to accept the lower status, and have fought for power and dominance by such means as were available to them. The modern woman will regard the archaic type of man with an amused tolerance as a foolish, or sometimes nasty, little boy. The modern man should extend to the archaic woman a sympathy as a survival of a mentality of the past which was largely man-made; he will realise that truly human sociability requires a recognition of the psychic requirements of such women, that with these women those tributes of courtesy and minor attentions, of deferment, and of considered flattery, are not out of place, but right and proper.

While mental equality between the sexes is inevitable the relationship between man and woman should always be conditioned by the differences in physical powers, and the special biological responsibilities of

women Gentleness and courtesy from man to woman will be a natural and proper part of life, more sincerely expressed and felt, and confined to its proper place in life

CHAPTER XI

SEX, LOVE AND MARRIAGE

THE school of psychotherapy founded by Adler teaches that for health, happiness and effectiveness in life the human individual must find a satisfactory adjustment to the problems of work, social relations, sex and leisure. To those people who consider that there is a clear and simple solution to the problems of sex the following quotation, from the book "Psychology and the Sciences," edited by Dr. William Brown, may give food for thought It is from the contribution by L. P. Jacks, D.D., LL.D., Principal of Manchester College, Oxford—"As to the psychology of sex, which touches some of the most perplexing of our moral problems, there, too, I am led to feel that the path of right conduct is much more difficult to find than I had previously thought."

In some very natural conditions sex does not present any serious problems for under the code of behaviour found satisfactory in some savage communities there are few inhibitions or frustrations For example in Melanesia the children indulge in sex play from very early years, and sexual relations between unmarried males and females does not generally involve any social disapproval But in our present civilisation such behaviour meets with strong social disapproval, and, moreover, is quite likely to lead to unhappiness, and sometimes may have tragic consequences for the individual

It has been a misfortune for many people that in the past a powerful and primitive instinct, and an important

part of life, has been regarded as something shameful, sinful, and an occasion for subterfuge and murky mystery. The reaction to this attitude of the past has been a swing of the pendulum to an almost obsessive concern with sex and sexuality. When Freud taught at first that the frustration of sex was the basis of all neuroses, and that all the drives and impulses of life could be regarded as based on sex, his teachings fitted in with the developing spirit of the times. They showed the reaction from the earlier false attitude, but, while right to a considerable degree, his teachings failed to appreciate the great significance of other instinctive motives in life, and the possibility that life is more than a process of the expression of the instincts. His teachings were misleading in their over-emphasis and in the pattern of life which could be based on his discoveries. They were modified by his later work.

With bodily growth all normal human beings develop sexual capabilities and the various emotions which can be associated with sex. Pending marriage, when sexuality is socially approved, what should be done in facing this problem? For, as will have been gathered from the earlier part of this book, the problem must be faced, and not suppressed or repressed, if mental health is to be obtained. With some persons who have a powerful sex instinct the problem is a grave and burning one, and their nature ensures that it is thrust to the fore as a primary problem in life, with others it has not this immense urgency unless the emotions are greatly stimulated by external circumstances.

The mental process of projection has already been discussed and it is often very pronounced with reference to sex. The person whose impulses and

interests are strongly sexual tends to consider that all the rest of the world is likewise. So when he finds others who are not so concerned, or not so responsive, he concludes that their attitude is not genuine, he may think that it is a new "technique" for stimulating interest, or that it is an ingenious pose of "difference" more subtly to achieve a purpose he is sure is there, alternatively he may conclude that it is an expression of fear or cowardice, so that the real nature is not expressed, or, if he has read some books on psychology, he may contemptuously refer to the person as a slave to "inhibitions" and "repression." Equally wrong are those who project their different point of view on others, the person who can flirt and pet with only minor emotional excitement, and who is surprised and offended if others react differently, or the person with weak sexual impulses who finds self-control to be easy, and so regards those who find difficulty in control as either "weak-willed" or "beastly."

Young people ought to be properly informed concerning the sex acts, so removing the foolish and provoking veil of mystery that all with active minds will inevitably seek to penetrate. This instruction should be given as soon as convenient after the age of ten years, and before the onset of puberty has raised emotional complications. Children in the country or on farms absorb the basic knowledge naturally from the happenings on the farm. Teaching based on botany seems a nice and "delicate" introduction, and grown-ups credit the child with remarkable powers of thought in being able to infer therefrom "the facts of life." The little boy at the cinema who, during the passionate kissing scene, turned to his mother and asked "Is he pollinating her?" illustrated the limitations of such education. Sex education must not leave

blanks for the mind to fill in , in early life the information does not need to be in detail, but before puberty all the physical realities ought to be known and appreciated just as simple matters of fact There would not then be the furtive, weird and inaccurate knowledge which so often is the foundation of the sex education which is haphazardly obtained

When puberty is established the growing child must realise the difference between the primitive animal sexuality of lust and the psycho-physical relationship of sex which applies to many animals, and most especially to mentally developed human beings Then somewhat later the adolescent should be informed that that satisfaction of a raw and primitive sex hunger can prove, in a far from negligible proportion of cases, forever damaging to the future life of the individual Reasons must be given. First, that a simple sexual lust is the most primitive and animal of our impulses and it may lead to most primitive and animal behaviour patterns , two persons must be concerned and one may suddenly show such grossness and animality that the total behaviour will prove revolting and gravely shocking to the other A quotation from an excellent little book by Dr David R Mace, Secretary to the Marriage Guidance Council, is opportune here. On page 51 of " Does Sex Morality Matter ? " he writes — " There is nothing inherently beautiful about the stark facts of sexual intercourse In its primal state sex knows nothing of tenderness It is in the secondary sexual manifestations that we encounter these refined qualities When nature has brought male and female past these preliminaries to the physical act itself she is done with enticements All is now concentrated on the great practical purpose—the union of sperm and ovum. The impulse becomes a craving, urgent and

clamorous It develops, as one writer puts it, into 'a kind of frenzy There is no gentleness and no altruism about sex in the raw,'" The second reason is that when sex is an expression of deeply felt emotions of sympathy and love it is then a psychological as well as a physiological relationship, and to an unclouded mind this can be one of the great joys of life, but if there has been created a mental background of guilty, disgusting or painful memories then there is a serious risk that in life thereafter those joys may never be complete.

It is not sufficiently recognised that the initial impulses to the sex act are often other than the simple sex instinct Curiosity is a mainspring of man's intellectual development, and so some experience, personally unknown and reputed to be extraordinary and of high emotional value, must always make its appeal to lively young people, and that it should do so is not wrong nor undesirable One can have some measure of sympathy with the young person who, during the war of 1939-1945 with its ever-present risks of sudden death, exclaimed that she did not want to "die wondering" Again the impulse towards pursuit and capture is normal to most of humanity, and in some persons the aim and object can be the collection of scalps in the form of sexual conquests, there are both minxes and philanderers in most communities Then again in adolescents there is a natural hunger to feel "grown-up" and they may seek satisfaction in obtaining those sexual relations which characterise the adult man or woman.

The young often say "I'll try anything once," but only the foolish act on this without reservation, most realise that as a guide in life it must be subject to

considerable limitations. Thus sexual curiosity can be restrained if it is believed, as is true, that such actions are not merely "naughty," but may have profound psychological consequences in spoiling forever the possibilities of full sexual joys later in life. It is a fact that "it may be naughty, but it's nice" does *not* apply in a large proportion of early sexual adventures; this will be mentioned a little later in this chapter. Again few will consider it compatible with their dignity to be the pursued and the captured, just to satisfy a passing whim, or to add to the number of scalps, to be seduced or led astray by a philanderer or a minx does not really fit in with dignified womanhood or manhood. Then while one can sympathise with feelings of need for assertion of grown-upness it is obviously a deplorable gesture to use casual sexuality for this purpose, one who is truly grown-up cannot fail to regard behaviour as both foolish, and somewhat disgusting, that wilfully misuses what can be a fine part of life for such a petty purpose.

It will be noticed that no mention has been made of the risks of undesired pregnancy, or of venereal disease, as a motive for controlling casual sexuality. Control of conduct based on ignorant fear is undesirable in nearly every case. The fears and the consequent anxieties that are a necessary part of life are a sufficiently serious burden, and the nature of man is such that he easily absorbs blind fears. Moreover if the emotions towards any line of conduct are sufficiently strong they will override all fears at the time, and with sex the strongest emotions of all may come into play. The fear motive should be removed by proper education in contraception and hygiene, as mentioned in the chapter on adolescence. Fear may not give control, but it will both before and, especially,

afterwards have a disastrous corroding effect on the mind

There is, however, one aspect of sex which can raise most terrible fears, and in fact does so in many people. This experience spoken of as so marvellous, this summit of life-experience, proves either a most disappointing "flop" or (what seems a most tragic and deeply wounding event) what is attempted proves a failure, the man suddenly finds that he is (to his surprise) impotent, or the woman that she is frigid. The mind has an immensely powerful control over the body and by reason of scruples, or conscience, or thought of consequences, or over-anxiety for experience, there can be a mental inhibition which frustrates the bodily intentions. The shock of the disappointment in this experience can have grave consequences that may last through life. In nearly every case the effects of the shock can be cured by suitable psychotherapy, but to secure suitable psychotherapy is not open to all individuals. It should be realised that when the mental background is free from complications of fear, conscience and other inhibiting factors, then the only interference from the mind can be excessive emotionalism and over-anxiety, and in proper conditions these feelings quickly adjust themselves to normality, the impotence, frigidity or other distressing feature disappears. Occasionally when some repressions inhibit sexual potency a period of psycho-therapeutic treatment may be necessary, but in such cases cures are obtained in all except the rarest of instances. It is a tragic fact that many suicides have occurred because this has not been known to the persons concerned.

From what has been written it will be appreciated that there is a fundamental distinction between lust and love, the first being characteristic of crude

animality and the second of true humanity. In love there is present a sense of direct spiritual relationship, a tenderness and affection for the other person, together with some intense admiration for certain qualities, and also a feeling of responsibility towards him or her. It is this psychological background which conditions the whole relationship, and creates the reality of the spirit expressed in the Marriage Service "with my body I thee worship" and which effectively underlines the joyous abandon of the play of two bodies united as one.

Novels and romances lead many to think of "one night of bliss" and of "love at first sight" as of high desirability. The "one night of bliss" has received the necessary "debunking" in previous paragraphs. The nature of "love at first sight" must now be considered. Modern psychology finds that such overwhelming love generally arises from some character fixation in the mind; the suddenly-loved-one has a resemblance to some person idealised in childish life, whether it be father, mother, uncle, aunt, brother, sister or some character from literature or childish phantasy. All the qualities of the ideal are projected on to the loved one and the real person cannot be seen. In this type of falling in love it is quite true that love is blind. The chance that the loved person is as imagined is very small indeed, and so marriage will almost certainly bring a sad disillusionment. Following this the actual merits of the man or woman may come to be appreciated, and life may prove tolerable or even happy. It must be noted that the dogmatic statement by some authorities that love at first sight is *always* due to projection and identification is open to doubt. It ignores the capacity of the mind for gaining

knowledge through the feelings and intuition which are discussed elsewhere in this book.

The expectation of future happiness is undoubtedly greatest between man and woman when acquaintance-ship leads to appreciation which develops into friendship and this in turn grows into the deeper emotions of love. As love develops the beloved will seem the more marvellous, but he or she will not be seen as having imagined but really non-existent qualities, love will minimise the appreciation of some faults in the loved one, and the merits will be seen through rose-coloured spectacles, but some useful correspondence with reality will remain. In fact the loved one, finding that some of his or her qualities are so well regarded, is likely to seek to develop these in order truly to merit the esteem.

Having discussed the subject of sex can we draw any positive conclusions? The problem is one which faces all young persons. It is fortunate that youth is a period of idealism and zeal which has not been tarnished by hard or unfortunate experiences in life, or by the expediency which guides so many who are older in years. It is a low ideal of conduct to submit to being merely instinct-driven, and this does not fit in with the idealism of thoughtful young persons. Then there is the zeal for securing the proper and full experience of life, as well as contributing to the community. As it is undoubtedly true that primitive sexuality may destroy the higher possibilities for sex experience, there are good grounds, from the personal point of view, for controlling the urge of the instincts of sex, curiosity, or self-assertion, which may incline one to lustful hunger. When the impulse is much stronger and concerned with deeper emotions and feelings, the position is very different. If what has

been written, and what is to come in this chapter, is carefully considered, the worth-whileness of patience will be obvious in nearly every case.

This leads to the question of what can be done to control the urgencies of sex impulses and hunger. In the first place the situations which are favourable to the stirring up of emotions can be controlled, if control is desired by the individual. This control must be applied before the emotional intensity has reached a certain limit, or the situation will get out of hand; when a dangerous intensity is being reached a violent avoiding action must be taken at once. Apart from stirring up of sex interests by particular situations most people know that impulses towards states of mind and bodily actions arise from the secretions poured into the blood from the endocrines or ductless glands. This pressure from the sexual glands is reduced by the orgasm which occurs following an erotic dream or as the result of masturbation.

Thus when a mental state arises which can be attributed to "endocrinitis" (to coin a word) it seems foolish to permit the consciously-desired behaviour pattern to be warped by secretion-pressure in the blood if means are at hand to control the situation. To masturbate under such conditions, and for this special purpose, is to exercise a form of control over the body. Once again it must be emphasised that occasional masturbation does no physical harm, and the dangers that exist are essentially psychological. A grave and usual danger is an intense guilt feeling (which has no real justification). Another very real danger is that the act may be associated with undesirable phantasies, this should not be permitted to occur. Yet another danger is that auto-erotic activity may become an enjoyable habit, so displacing the natural

hetero-erotic inclinations of normal sexuality, this can be guarded against, and in any case will not occur when its occasion and purpose is to maintain the balance of the mind against the purely chemical influences from the glands

What has been written in the preceding paragraph may seem shocking and wrong to those who have cherished an ideal of complete continence until marriage, and a refusal to condone the "sins of the flesh." To them the following quotation from a lecture by the great specialist in nervous diseases, Dr. H. Crichton Miller, may be informative: "Let us say that the conflict between the biological impulse and the ideal of chastity is one that cannot be successfully coped with unless it be in an open pitched battle. If it is done on the underground principle, on the principle of refusing to acknowledge that it is there, on the principle of keeping up one's ego-fantasy and thinking 'What a pure young man am I,' by saying 'I never had any of these impure thoughts' we are certainly going to lead not perhaps to the sort of disease that this Society deals with [venereal disease] but to the sort of disease that comes to my side of the medical profession from the results of repression—neurosis"

Perhaps one thing more ought to be said to those who would feel happier if they could deny nature. Children grow up with idealistic ideas of their parents, and sadly but inevitably they must come to learn that their parents are human and imperfect. This disappointment can be absorbed and then tolerated as the children grow older and wiser, but if children find that their parents are condemning in them those deeds which they themselves did when younger they have the horror of considering whether their parents

add lying and hypocrisy to the more tolerable human weaknesses. Through ignorance, and with the best of intentions, many a parent has condemned his children to mental misery. The excuse of ignorance should no longer hold, and if only those very rare persons who had no forms of sexual experience until after marriage were to teach so-called "purity" to their children there would be very few children who regard their parents not only as lower than fallen idols, but as liars and hypocrites.

In connection with love and the other emotions one must recognise that opposed emotions are probably always present at the same time, though one emotion is dominant. Thus loving always involves some hating as well, and the intensity of the emotional drive can switch temporarily or permanently from one aspect to the other. The opposed emotions can be seen when a situation has raised pugnacity, for it has also raised to some extent a fear tending towards flight or subjection, or when the mind has high hopes of some fulfilment it also has in the background compensating fears for frustration. It has been stated that only in the love of a mother for her son is there love without any background of hate. Thus when we feel deeply towards a person the fulfilment of our desire can bring intense joy, but frustration may shock us by the deep feelings of anger it stirs up in us, or in the other person. If these realities of our mental make-up are recognised and faced they are not dangerous, but if they are violently repressed into the unconscious mind they may have the harmful effects which have been discussed in Chapter VII.

Before passing to the subject of marriage one aspect of love and sex must be mentioned. This is the problem when love enters into the life of two people

and its natural fulfilment in marriage cannot be consummated for some of many possible reasons. To give the conventional advice would be easy, but may not be helpful. These are problems of a sorrowful nature which must be carefully and coolly thought out by the persons concerned, the solution must be the burden of responsibility resting on the individual. It is, however, true to assert that very often behaviour which is against the wisdom embodied in the social conventions of the community is likely to lead to much unhappiness, the gains from breaking conventions may be swamped by the consequent losses in other respects.

The Marriage Guidance Council was formed in London in 1938. Its key members consist of doctors, ministers of religion, magistrates and social workers who have good cause to know how often the great social adventure which is begun with such expectations of happiness finally becomes drab and dreary, or despairing. It is because this tragedy is nearly always unnecessary, and because marriage can bring an increasing happiness, instead of a decreasing one, as the years go by, that the Council is doing all it can in education and action, its only grave limitation is lack of funds. The remarks that follow are mainly based on a one-day conference held by this Council at the Caxton Hall, Westminster, on December 9th, 1944. This conference was addressed by three doctors, Mrs. L. M. Blackett Jeffries, M.D., Dr. Edward F. Griffith, M.R.C.S., L.R.C.P., and the Rev. Gilbert L. Russell, M.B., B.Ch., and by the well-known London magistrate, Mr. Claude Mullins.

The foundation of marriage is the sexual comfort and happiness that each partner can give to the other. However ideally the persons may otherwise be fitted

to live a joint life, yet if there is not sex happiness for both there will not be contentment. The unhappiness and discontent may not be at the conscious level of the mind, and quite commonly will not be so. The discontent will show itself in irritability and intolerance over what are really very small things, the failure of the wife to cook meals exactly as the husband wishes, or to keep the newspaper in its proper place, or the failure of the husband to put things tidily away, or his habit of not wiping his boots before he comes into the cleaned house, such may be the apparent causes, but the real cause is deep-seated and sexual.

As a magistrate Mr Mullins has to deal with many marital troubles. He states that in nearly all cases he has found that the fundamental cause has been ignorance of the essentials of sexual relationships, provided that some measure of goodwill remained between the married folk then in every case it was found that education in the technique of sex, psychological and practical, has led to a happy marital relationship. An important part of the psychological education is an appreciation of the differences in mental outlook which exist between man and woman; a subject that was discussed in the preceding chapter.

The Council recommends pre-marriage preparation. One part of this should be a medical examination. In certain instances there are physiological factors that if unattended to may lead to difficulties, or mean that the sexual activities are associated with unpleasant, or very painful, memories. This difficulty is nearly always unnecessary, and the risk is negligible if a competent medical examination is a preliminary to marriage. The other part is the education of the individuals in that knowledge whose proper application

will ensure mutual happiness in sexual relationship
As the old couplet so aptly states —

“ There is more to be wed
Than four legs in a bed !

Those who avail themselves of the services of the Marriage Guidance Council or of its many Centres can escape all or most of the difficulties which afflict the ill-informed.

Honeymoons are over-estimated by those yet unmarried, and so married life very often begins in an atmosphere of some disappointment. The days prior to the marriage have been affected by excitement and some anxiety over preparations for the day itself, and for this great adventure in life, the wedding day is one of greater excitement, emotional stress, and entertainment, and thus in a state of some emotional and vital exhaustion the consummation of the marriage is obviously attended by difficulties which may lead to some feeling of frustration. With all life in front of them the postponement of the consummation of their mutual love for at least one night gives prospect of a fairer launching on to the sea of adventures in sex experiences. One may quote the comment of a woman. “ The honeymoon is very over-rated, but marriage is all right after all ”

It is a tragedy for society and for individuals that the truths concerning sex and marriage are not sufficiently known. Sex has two functions. One is the creation of children, the continuance of the adventure of Life. The other is the providing of one of the joys and interests of life. It is stated that at present there is a large proportion of married women who get no real sex satisfaction in their lives, in the majority of these cases the fault is found to be the lack of education in the man.

In concluding this chapter two books recommended by the Marriage Guidance Council may be noted. One is "The Sex Factor in Marriage," by Helena Wright (Williams & Norgate, 4s), a book which has had an immense circulation and which gives all necessary advice in a clear, simple and practical manner. The other is "Modern Marriage and Birth Control," by E. F. Griffiths (Victor Gollancz, 7s 6d.), this is a book written by a medical expert dealing with such questions as sex technique, contraception and sterility.

CHAPTER XII

PATTERNS OF BEHAVIOUR

OUR individual pattern of behaviour is in part inborn. We inherit a body built to a general pattern and develop instincts that are common to mankind. But there are differences in quality and in quantity; for instance some bodies may be big, fat and flabby and others small, wiry and strong, some glands may be over-developed and others may be under-developed. Size effects development of personality, inasmuch as the big and strong person dominates others by his size and strength, and so tends to be good-humoured, tolerant, and sometimes lazy, while the little fellow tends to be strenuous and self-assertive. An over-developed adrenal gland will be pouring into the blood those secretions which have to do with excitement and the preparation of the body for violent activity; it must tend to produce an excitable individual and one who is very emotional. An over-developed thyroid gland speeds up the rate of metabolism and so will tend to produce an individual whose pattern of life is one of continued and great activity, while an under-developed thyroid gland will produce the lethargic individual.

Other modifying conditions are due to environment and circumstances, for example one person is well cared for and well nourished, while another is poorly cared for and poorly fed. As example one may quote from "Psycho-Analysis and Its Derivatives" by Dr H. Crichton-Miller (page 44) "(a) those that have experienced marked and undisturbed pleasure in sucking, (b) those who have experienced thwarting or difficulty in the process. The first group are said to be optimists, carefree, finding pleasure in taking—in fact, rather like Mr Micawber. The second type is impatient, demanding and dependent. Pessimism is also attributed to this type." Again the individual may be fortunate in the risks incidental to life, or he may be unfortunate, becoming lamed or disfigured, these facts again will tend to influence the development of the pattern of behaviour in life.

A fundamental factor in behaviour is that quality known as "temperament," that is the disposition or frame of mind towards life and its incidents. Its importance was recognised very early in recorded history, for one very interesting classification of temperaments derives from Hippocrates (about 400 B.C.), one of the early Greek founders of the art and science of medicine. He related four temperaments to what he considered to be the four "humours" or fluids of the body. The "sanguine" individual was one with a surplus of blood, a person who was optimistic, active, impulsive and inconstant, the "choleric" was presumed to have a surplus of bile, and this produced vigorous surges of will, and made for an irritable and angry personality, the "phlegmatic" had an excess of phlegm, and so was lethargic or apathetic, cold-blooded, tough and inclined to doubt, the "melancholic" had an excess of black bile or spleen, and so

was inclined to pessimism and hypochondria though a more thoughtful and so idealistic type.

For a broad classification this division into four types still has its interest and its uses. It was not presumed that individuals were of purely one type, the temperament depended on the admixture of the four "humours" in the individual. It should be noted, however, that one of the sanguine type being optimistic and cheerful is a very unsuitable companion for the melancholic type who is pessimistic and who finds a form of satisfaction in moaning over hardships and grievances. The only tolerable partnership for the melancholic is either another melancholic or a phlegmatic.

Within recent years two Dutch psychologists, Heymans and Wiersma, have made an interesting analysis of temperament. They have detected three principles which co-operate in the determination of temperament. What is more important is that it should be possible to devise methods for the estimation of their intensity in individuals. These three principles are function, activity and emotionality. They distinguish two types of functioning: the primary type, which is given to momentary enthusiasm, temporary interests and transient friendships, while the secondary type makes for permanence in all these things. It will at once be recognised that primary functioning is a characteristic of most young animals (including human beings) and that secondary functioning is a characteristic of maturity. Moreover it will be noted that it is related to the intelligence factor of "perseveration" which was discussed in Chapter IX. The second principle is activity; as soon as a goal is perceived or conceived the "active" person directs his energies to the finding or contriving of means to the

desired end, but the "inactive" person tends to be blind to any means that are available, and has not the urge and energy that will lead to the contriving of means. Emotionality conditions human activities, if our emotions are strongly stirred in favour of some aim or end the impulses thereto will be strong, but if we have no emotional feelings the impulses will be weak or non-existent, if we are too emotional then minor difficulties and set-backs will be magnified in our minds, and exert a greater deterrent effect than they should.

In discussing temperament the classification into "Introvert" and "Extravert" used by Jung must be mentioned. In facing any situation in life there are those who act at once and who are self-confident, and those who hesitate for a brief or long time before taking action. The first group is typical of the "extravert" and the second of the "introvert". The introvert is one whose activities and interests are turned inward and who is of a thoughtful nature, he is more interested in general principles than in details, and in special aspects of life rather than in life in general. The extravert is one who finds his interests and activities in matters external to himself, he is a person of a sociable cast of mind and greatly interested in other people, but is not usually a deep thinker. To a certain extent we can see that the extravert temperament includes the "primary functioning" and the "activity" of Heymans and Wiersma, and the introvert the secondary functioning and a tendency to "inactivity." Most people are a mixture of the introvert and the extravert, one aspect of temperament being more pronounced than the other.

The simple division into extravert and introvert type is not sufficient. Jung considers that there are

four types of mental functioning, these are "sensation," "feeling," "intuition" and "thinking."

Sensation is our immediate and direct perception of the details of any given situation, and those who rely on sensation are only impressed by the "facts" which can be demonstrated. Intuition involves a different mode of appreciation, and in place of an aggregation of details the situation is mentally seized as a whole, and there is also experienced an insight into its natural development. A person tends either to wholeness or to detail, and so in the non-reasoning aspects of the mind these functions are extreme to each other. Feelings are our weighing up of the total significance of the values of situations, and so affect our reactions to, and judgments of, their content of truth, goodness, beauty and affection. Feeling-valuation is an unconscious process, but it has a rational basis as it is based on the experiences of the individual, and also on the resources of his unconscious mind. Thinking is the conscious use of the logical processes of the mind in assessing the relations and meanings of the consciously realised details of the situations. It will be realised that the feelings will typically depend on an intuitive grasp of the situation, and will be a more or less immediate reaction, while thinking relies on the data given by sensation and is a time-consuming process. From what has been discussed in preceding chapters the reader will understand that our prejudices and our repressions must affect, to a small or a large extent, all these aspects of mental functioning.

Furthermore, Jung considers that every individual has in the unconscious mind a personality which is a balancing or compensating one in relation to that developed by the conscious mind. That this belief is

reasonable is easily appreciated. Originally we all have opposed impulses in the mind, and if we consciously adopt one of them very strongly then the other is likely to be repressed into the unconscious, and to continue to exist there, as typical opposed impulses we can mention love and hate, activity and sloth, altruism and egotism, courage and cowardice, sadism and masochism. Jung considers that every person has a conscious conception of himself which he names the *Persona*, this is the mask or impression that he desires to present both to the world, and to himself. Then in the unconscious mind is the balancing personality. With a man this compensating personality in the unconscious will have feminine characteristics and so it is called *Anima*, with a woman it will have masculine characteristics and be the *Animus*.

This concept of balance in the personality gives an explanation of the experience which affects some people at one stage of their life. These are the people who live on a high ethical plane and who are very religious, but the underlying motive is not pure goodness nor service to mankind or God, but simply the "saving of their soul". This motive is plainly shown in many of the hymns and the formal prayers of religious services, or in the behaviour of Christian in Bunyan's "*Pilgrim Progress*". Where they are truly sincere such people sometimes have an experience known to mystics as "the dark night of the soul." They come to realise that the various and terrible evils which they see in others are also in their own minds, there develops an upsurge from the unconscious of the thoughts and impulses which have been repressed, and with these arise the ghastly visions and terrors that are memories inherited from our primitive ancestors. Out of this experience can come the tragic breakdown of an effort

at conduct which was socially useful, though not derived from the best motives, or with a newly created humility of the mind and a better appreciation of reality and truth there can come a stronger effort towards pure and unselfish service

One may doubt, however, if the unconscious mind does contain the complete contrast to the conscious personality which appears to be visualised by Jung. Character traits may grow, or even may originate, with thought or experience, and in these cases there is no need for equal repression into the unconscious of balancing growths, and so the Anima or Animus may be far from a complete inversion of the conscious personality.

In concluding the section of this chapter dealing with temperament we have to consider whether this is a characteristic of the individual which is outside his conscious control. At one time in the early 20th century it was believed that temperament and behaviour in life was determined almost solely by glandular activity. It is now known that glandular activity is controlled to a considerable extent by mental activity. In what may be termed a neutral state the activity of the glands will greatly affect the impulses of the mind; in a dynamic mental state the activity of the mind will have an important controlling effect on the glandular activity. We are not body controlling mind, or mind controlling body, but a mixture of the two according to circumstances.

In view of the widespread statements about the ductless glands the following quotation is given from the book "Towards Peace of Mind" (page 65) by Dr Karl M Bowman, Chief Medical Officer of the Boston Psychopathic Hospital, and Assistant Professor at Harvard Medical School:—"the glands of internal

secretion do have a definite and specific effect on the personality. However they are only one of the many organs which affect the personality. They are not super-organs, subject to no outside control, which completely dominate and control the organism. They are, themselves, subject to some degree of control by the nervous system so that they are affected by conditions that affect the rest of the body." In all of us, from our inheritance and from our various experiences in life, there will be a strong tendency towards a certain type of temperament. In so far as we come to self-knowledge, and to the reasons for our tendencies, so does the possibility grow of our controlling and modifying our temperaments to fit in with any pattern we consider desirable.

The simplest and very primitive pattern of behaviour is that of the individual acting solely on the pleasure-principle. This is just a continuation of the behaviour pattern of a spoiled little boy. The ego-centric who considers that his own pleasure and satisfaction are the only important items in existence may be met from time to time. Such persons, to please themselves, may be charming and polite, or even helpful, while it is convenient to them; the test is their reaction when their desires, even the most trivial, are thwarted.

It is obvious that the pattern of behaviour is likely to be directed to some conscious or unconscious goal in life. It is due to the genius of Dr. Alfred Adler that we have a most important clue to a usual nature of this goal. He realised that in human beings the mental growth during infancy and childhood outstripped the physical growth; very early in life the baby comes to realise its weakness and to experience frustrations which occur on this account, and this produces a feeling of inferiority. With unsuitable experiences these

feelings may become so intense, and so strongly fixed, that they mould our pattern of conscious behaviour, or they may become repressed complexes which have their unconscious influence on our style of life. There is thus established as a goal in life a search for some compensations that will mitigate or remove the feelings of inferiority.

Another manner of expression of this discovery of Adler's is to say that life is only worth while if we can maintain our self-esteem. If we lose this then death may have no terrors, but may come as a release from a situation that we find intolerable. This maintenance of self-esteem can be based on the most trivial or foolish of reasons. For example, a child at school who finds he cannot compete in learning, or in sports, with the others, may find a complete compensation because he can spit further, or straighter, than any of the others, or because he dares to play truant frequently, or because he can twitch his ears. A grown man who cannot base his self-esteem on some sounder grounds may derive it from his ability "to drink all others under the table," or from his rich collection of anecdotes, or from his sexual "conquests."

The simplest type of sufferer from inferiority feeling is the self-abasing individual, the person who has no confidence in himself. He wants to be an underling, and he finds contentment in that position. This does not lead to unhappiness and discontent, the individual may be one who is happy and always smiling, free from care because he places all the responsibility for his actions in the hands of others. His self-esteem rests upon the fact that "he knows his limitations," or "that he is not such a fool as to go accepting responsibility," or upon pride that someone he admires makes use of his services and so must have a measure of

esteem towards him. He is typified by the large number of workmen who have no desire to become a foreman, and no ambition to become a manager, or by the soldiers in the army who have no desire for promotion. The distribution of the various grades of intelligence among the population has been given in Chapter IX, and reference to the tables given there will show how wise are the majority of men in this happy content. In fact it is a very poor service to raise ambitions in a man whose mental make-up is not fitted for responsibility.

The usual pattern of behaviour in those who have strong inferiority feelings, or an inferiority complex, is a strong reaction against it, every effort is made to demonstrate their superiority. The man who delights in criticising other people, in discussing not their merits but their faults and foolishness, does this as an indirect method of demonstrating his own superiority. Given suitable opportunity, or possibly making it, he will also adopt the direct method of boasting, or of asking that his achievements should be compared with others. The person who is doubtful concerning his real status or merits finds it necessary to be rude to other people as a measure of self-assertion, but the man who has a reasoned appreciation of himself has no difficulty in being polite to all men. There are those persons who make a special parade of their knowledge, who use unnecessarily long or difficult words, or technical expressions which they know will be strange to their audience, or who quote Latin, Greek or French to those who are not likely to understand these languages, in all these cases the person is quite probably making a special effort to impress others in order to counter-balance the sense of inferiority which worries either his conscious, or his unconscious, mind.

With ordinary persons who are not exposed to undue difficulties in life the inferiority feeling should never develop into an inferiority complex with its resulting abnormal and unsocial pattern of behaviour. It is discouragement from others which usually converts an inferiority feeling into an inferiority complex. The day will undoubtedly come when any teacher of young children who is guilty of this grave fault will be regarded as a social menace, and unfitted for his or her responsibility. Those who have read Bernard Shaw's series of plays "Back to Methuselah" will remember that in "The Tragedy of the Elderly Gentleman" his efforts at discouragement were held to be equivalent to attempted murder, a judgment which has much justification.

What should arise from the feelings of individual inferiority is a realisation of the need of each individual for the support and approval of the group or community, thus it should lead to increased true sociability. Moreover with experience, and a more objective view of life, it will be realised that we are all subject to restrictions and limitations; with the acceptance of this idea the unpleasant feelings of individual inferiority will be greatly weakened, or will disappear. Our self-esteem will also change from one based on our personal qualities, or on the estimate held of us by loved ones, or by the public, to a more objective self-esteem; we shall be able to look at ourselves, realise our handicaps and limitations and to ask ourselves whether, in the circumstances, we are putting up a "good show" as a member of the team of mankind; and if we, in our most clear and lucid appreciation of ourselves, can feel that we are making such a reasonably good show, our self-esteem is founded on a rock.

The feeling of inferiority comes from an intelligent appreciation of realities, and so it is found to some extent in all normal persons. The feeling of complete superiority, which some few people have, betrays a lack of effective functioning of the intelligence. Ridiculous as it may appear to most people, it is undoubtedly true that certain persons, or groups of persons, quite sincerely believe that they differ markedly from the rest of humanity, and that by virtue of these differences they are superior. They consider that special rights, privileges and treatments are theirs by an innate and obvious right. This "right" may be a distinguished ancestry, or the social or economic importance of the parents, or the "fineness" of character and body developed by special education or nurture. Where the beliefs are held by individuals they usually rise from the conception of the individual formed when self-consciousness first developed as a child of three or four years of age; they originate in a wrong atmosphere in the home and in a wrong attitude of the parents, particularly the mother. In adult life these beliefs are rationalised to any necessary degree. When these beliefs are held by a group they must appear to those in the group as a part of the fundamental and self-evident truth.

This intense superiority feeling is likely to develop in spoiled and pampered children who never develop the ability to think out realities for themselves. It can, however, develop as the consequence of too great a success in life; the adulation and obsequiousness received leads to a loss of appreciation of realities, and the individual's character is distorted. The historian, Lord Acton, wrote:—"Power tends to corrupt and absolute power corrupts absolutely; all great men are bad." It is without doubt that the risks of character

distortion following conspicuous success are very great, and need to be guarded against with every care.

The following quotation is from "The Control of the Mind" (page 200) by Professor R. H. Thouless. "We cannot accept a system which leads us to despise others without being in danger of being led by it to despising of ourselves (unrecognised by consciousness) which is an inferiority complex. If we are to keep our respect for ourselves, we cannot afford to allow ourselves the luxury of thinking ourselves superior to others who follow different occupations, who have differently coloured skins, or even who have less intelligence."

A harmless, and sometimes amusing, illustration of inferiority and superiority feelings in action is given in the appearance and clothing of the individual. The normal man is reasonably neat and tidy, and clothed in moderate style suited to his occupation and situation at the time. The person who pays very special attention to the care of his appearance, and to the clothing of his person, betrays an underlying inferiority feeling; he is not sufficient in himself, but must have the support of special clothing, etc. The men or women who are careless or untidy in appearance and clothing may often consider that they, individually, are so remarkable, so superior, that they do not require these aids to social acceptance, or that they must be conspicuous at any price, and this is secured by carelessness and untidiness of the person.

Where people have very strong instinctive impulses which have been frustrated, then their reactions are likely to show in their behaviour. These reactions will be excessive and unreasonable judged by ordinary standards. The reaction to a strong anal impulse which has been badly re-directed will be an extreme of tidiness and cleanliness which exceeds all reasonable

requirements, and which is a burden both to the individual concerned and to others. It is seen, for example, in the housewife who, in effect, keeps a museum and not a home. Faulty re-direction of strong sadistic impulses may produce an unreasoning, extreme and socially undesirable form of pity ; such as the person who would sterilise medical research by the prohibition of vivisection or who will spend time and money in protesting against some minor and unpleasant form of cruelty—such as hunting—and neglect major requirements such as the abolition of slums, or action to prevent the malnutrition of huge sections of humanity. The prurient-minded individuals who so often cause sorrow or tragedy in this world are nearly always those suffering from a frustration or repression of sex impulses.

The essential feature of behaviour directed by intelligence is that it is purposeful. To achieve an objective a reasonable degree of concentration on a limited number of selected subjects is necessary. There are individuals who are "everything by starts and nothing long." One of the sad sights in life is to see a man of high intelligence failing to do much worthwhile work because he diffuses his attention too widely. In these cases the failure to concentrate on a few fields of effort, and the seeking to appear brilliant in many fields, may not be the reaction to a simple inferiority complex. It is a symptom which indicates a neurotic temperament. As Dr. Bertram Wolfe writes in his book "Nervous Breakdown"—"It is a part of every nervous breakdown to insist on an 'either . or' ; either an exalted super-human, godlike pre-eminence or an infra-human, bestial, degraded and despised inferiority. Raskolnikov, the inspired neurotic in Dostoevsky's 'Crime and Punishment,' puts it neatly when he asks the eternal question

of the nervous breakdown, 'Am I Napoleon . or am I a louse ? ' ' ' It will be noted how this furious effort to appear brilliant in many spheres of activity foreshadows the neurotic outlook. It is both a kindness to the individual, and a service to social well-being, if such persons can be persuaded to take an objective view of themselves, and to make the necessary concentration in fields of effort before some critical situation leads to a nervous breakdown.

Another pattern of behaviour is shown by those who are in rebellion against society. This occurs when the experiences of childhood have been sad and bitter. Modern psycho-therapy has shown that the young of the human race need something far more important than warmth, food and clothing; this need is for human affection. A large proportion of those who are in rebellion against society are those who suffered from intense affection-hunger while they were children, and who have in self-defence developed a compensating hostility against mankind. Mankind has starved them in this respect, and now they feel fully justified in preying on mankind in any manner which is suited to their own interests. Quite often, while they are hostile to mankind it will be found that they show affection towards some animal. These people do not deserve condemnation but pity, they are the unfortunates who have been warped in life through no fault of their own, and their unhappy and unsocial pattern of behaviour can only be cleared up by suitable psycho-therapy.

In conclusion we return once more to Adler and his belief that a most powerful force in the pattern of life is the secret goal of power, of domination, which is sought by nearly everyone until his outlook on life has been consciously moulded. One can see how this motive influences some people. For example the

man with the permanently challenging, tough and pugnacious expression is an unpleasant and not an uncommon sight. Again there is the woman whose carriage and facial expression indicates the immense sense of the power she obtains from her real or imagined sex appeal; she also is an unpleasant and not uncommon sight.

Persons who have failed in attempts to secure domination by normal means may find that in illness they secure power. Their desires then receive prompt attention. This can lead to a pattern of behaviour based on securing power through ill-health; on any frustration some illness such as headaches, fainting, vomiting or heart-attacks will occur. This in turn may develop into hypochondria, a manner of existence which gives what is desired with little effort. These cases are shocking forms of parasitism, of trading on the good impulse of one's fellow creatures. It may be done consciously, or it may have become a pattern of behaviour controlled by the unconscious mind. Where no organic illness can be found by a doctor then a psychological examination may discover the cause. It must be realised that in these cases the source of the impulses may be the unconscious mind, and so telling the person that he is shamming will do no good; moreover it will not be true, for to his conscious mind the pains will be real enough. The only sure cure can come through the efforts of an experienced psychotherapist.

CHAPTER XIII

THE PROBLEMS OF DELINQUENCY

FOR the preservation of any community certain standards of behaviour are not only desirable but necessary. Delinquencies are those actions of the

individual which are infractions of the standards expressed by the laws of the community. Every member of the community may, in his personal life, come up against problems of delinquency, and, as a member of the community, he must accept some responsibility for the actions taken with respect to crime and punishment. In the space of this chapter it is only possible to make a brief survey of some aspects of this subject. The author has no fixed opinions or special solutions to offer. The purpose of the chapter is mainly to provide material for thought, and some guidance with respect to the problems.

A cynic has said —“ Every man has his price ”, and every man who honestly considers his own life will know that the temptation to perform some act of delinquency has occurred on a number of occasions during his life, though this temptation may have been resisted, either from moral motives or from fear. The limits of resistance will vary greatly from man to man, or with any one man will vary from time to time. When a great preacher and Christian gentleman saw criminals being carted away to the gallows he said :— “ There, but for the grace of God, goes John Bradford.” It is undoubtedly with this mental attitude that we ought to consider the subject of delinquency.

In the approach to this subject some causes for delinquency will first be discussed. These can include .—

- (a) dire necessity.
- (b) the pattern of behaviour impressed on the individual by his environment.
- (c) impulses arising from psychoneurotic conditions.
- (d) faulty character formation.
- (e) mental qualities.

- (f) the deliberate and rational choice of behaviour by the individual

Under the heading of dire necessity come those problems in which the individual realises that his actions are delinquent, but they form the only solution he can find. For example a man may be driven to commit murder as the only method of freeing himself and his dependents from a blackmailer, or someone who is insane or subtly and terribly sadistic, or to free some loved person from a long period of agony before death will normally bring relief. He may be driven to theft because there is no other means of securing food and warmth for himself, or for his dependents. This person has been forced by his need into making grave or terrible decisions. Is the responsibility solely his, or is it shared by the community to whom (rightly or wrongly) he did not think that he could turn for sympathy and help?

A child may grow up in surroundings where success in crime is admired by the members of his community. Or it may happen that during the stressful and formative period of adolescence his hero-worship becomes centred on one who teaches him that crime is adventurous and manly while conformity to the law is the behaviour pattern of "suckers" or of "sissies." These are common causes of youthful delinquency. Again one has to consider whether the responsibility is entirely personal, or whether much rests with the community.

Typical psycho-neurotic delinquencies are those arising from complexes of guilt, hate or jealousy. A child may have a conscious feeling of guilt, or alternatively some real or imagined wrong-doing may have been repressed into the unconscious mind and produce the feeling of need for punishment. Thus some naughty

or delinquent act is committed, and its characteristic is such that discovery is almost inevitable; the punishment inflicted for this act gives relief to the guilt feelings. Apparently senseless delinquency may also be motivated by hate; for example, a child may be out shopping with some highly respectable relative (whom he detests) and proceed to steal something in the shop in a rather open manner, the motive will usually be unconscious, but it will be to bring shame on the relative . . . the child himself will be confused and not know the real reason. Again, it may happen that a grave and deep conflict exists in the mind of the child, arising between sexual impulses and the sexual taboos and religious teaching. As the child can find no relief by healthy discussion with his parents, or with other grown-ups, this attention may be secured as the result of some crude attempt at sexual misdemeanour carried out in such fashion that discovery is almost certain. The punishment that follows relieves guilt feelings, but the action also serves the unconscious purpose of directing attention to the conflict in the mind and the need for help.

This aspect of behaviour deserves special emphasis. Whenever on the part of child, or of adult, there is delinquency so poorly conceived and executed that discovery is virtually certain, then it is charitable to conclude that this may be a call for help from the individual's unconscious mind, not only is it a charitable conclusion, but it will usually be the correct one. The help that is required is psychological and will secure for the individual a freedom from the complexes of guilt feelings. An appeal to the sense of honour, or to religious duty, may prove effective in an unexpected and unhappy manner. These individuals may be suffering from an over-strict super-ego because it has

remained infantile, such appeals re-inforce the super-ego and intensify the depressing sense of deep guilt and complete unworthiness, and this in turn may lead to a more complete mental breakdown, insanity, or suicide. The time for appeal to the sense of honour, and to social or religious duty, is after a medical psychologist has restored normal mental health, and not until then.

Another type of psycho-neurotic delinquency can arise from obsessions. For example, a child had an obsession which impelled him to collect all pieces of brightly coloured leather that he saw. When this obsession was the cause of his stealing brightly coloured leather objects, such as belts and dog leads, it led to trouble. One form of this obsession, the impulse to senseless theft, is known as kleptomania, though this condition is far more rare than is its use as a defence in police court proceedings.

Faulty character formation is a common cause of delinquency. The narcissistic child was discussed in Chapter VI. If this child cannot fulfil his desires by legitimate means then to fulfil them by delinquency seems perfectly natural. A child who finds that his inferiority feelings are gravely increased by the frequent comparison with others who are so "good" may conclude that competition in this field is not worth while, and so may find his compensation by excelling in bad behaviour. The child, who has been forced by unsuitable treatment into an attitude of rebellion against authority, finds in delinquency a means for "cocking a snook" at authority which brings satisfaction, apart from any other more obvious rewards of the delinquent act.

Mental qualities may predispose to delinquency. The child with a low intelligence is a natural tool for those who desire to use him for delinquent purposes.

Investigation shows that those of normal average intelligence (I Q of 90-110) only constitute a small proportion of delinquents, but the number with superior intelligence is almost equal to those with low intelligence. If a child, or grown-up, of high intelligence finds no normal outlet for this gift in work, or in leisure occupations, then in poorly trained characters a normal outlet for this intelligence is found in delinquency. From planning crime as a mental exercise, or in mental competition with the authors of "crime stories", to actual criminal activities is no long step for those of weaker character than the average.

Finally there are those who commit crime from free and deliberate choice. They find that crime offers an easy solution to some problem, or that the rewards of normal employment and industry are very limited, but that unsocial conduct can bring far greater rewards if one "can get away with it". This may start by sharp practices "within the law," but those having this point of view tend very easily to slip into criminal actions.

It will be appreciated that the best opportunity to cure any tendency to delinquency is on its first manifestation. A very valuable study is, therefore, the book "The Young Delinquent" by Professor C. Burt. From his studies he finds that anti-social acts are always due to a multiplicity of causes. Many people will consider the cause to lie in the circumstances at the time of the delinquency or for a short time preceding. Burt shows that this is only the Immediate cause. The problem is why only a small proportion of the people exposed to the same sort of circumstances will take the delinquent path. It is shown that this is because in the mind of the delinquent there are important predispositions (known as the Primary causes), and

other less important ones (known as the Secondary causes) To account for the delinquent behaviour in any one individual case there may be two or three primary causes, and five or more secondary causes.

What are the causes? For juvenile delinquents Burt gives a list of fifteen he has found from his statistical studies, and places them in this order These causes are .—

- (1) Defective discipline.
- (2) Specific instincts — such as sex, aggressiveness, acquisitiveness, wandering, etc.
- (3) General emotional instability.
- (4) Morbid emotional instincts, mild rather than grave, generating or generated by the so-called complexes.
- (5) A family history of vice or crime.
- (6) Intellectual difficulties such as backwardness or dullness
- (7) Detrimental interests such as undue passion for adventure, for the cinema, or for some particular person, together with a lack of up-lifting pursuits
- (8) Development conditions such as premature adolescence or precocity in growth
- (9) A family history of intellectual weakness
- (10) Defective family relationships such as the absence of a father or the presence of an undesired step-mother.
- (11) Influences operating outside the home such as bad street companions, or either excess or lack of facilities for amusement
- (12) A family history of temperamental disorder.
- (13) A family history of physical weakness
- (14) Poverty and its concomitants.
- (15) Physical infirmity or weakness.

In the above list it is important to note how relatively insignificant in causing delinquency are the grievous inflictions of poverty or physical infirmity, and the great significance of defective discipline and of specific instincts which are not controlled, or which are unusually strong.

To the self-righteous person, lacking in either knowledge or in sympathy and human insight, delinquency may appear as dangerous, objectionable, vile, and meriting the severest repression in the interests of the community. The delinquent can appear to such people simply as a person lacking in moral fibre, or in moral courage. After reading thus far in this book most people will, it is hoped, be thankful that their conditions of life and training have been such as to develop their moral fibre, and that they have not had to strain their moral courage to the breaking point. They will realise the inspired wisdom of the remark of John Bradford which was quoted earlier in this chapter.

We now have to pass to the question of dealing with delinquency. The moral rightness of punishment is very doubtful in some cases. For example, punishment may be on the basis of retaliation, a desire to satisfy primitive, but very strong, impulses which crave adequate revenge for some wrong done to us, or to those we love. The infliction of punishment also gives satisfaction to active or repressed sadistic impulses, this conscious or unconscious motive is often evident in persons who insist on the need for flogging, or who take a morbid interest in murder cases and in capital punishment. It may also happen that some person has been committing delinquent acts towards which we ourselves have had some impulses, and these impulses have not really been suppressed for moral reasons, but for fear of the consequences, in such

instances we feel that it is an affront to our frustration if such a person is not punished, and it is a compensation for our frustration if they are punished with great severity. Moreover if we have been restrained from delinquent action by fear, and not by ethical considerations, we tend to believe that all the rest of humanity are in a similar condition (though they pretend to have better reasons) , so we fear that unless grave retaliatory punishment is inflicted not only may our own personal tendency towards some forms of delinquency become freed from the restraint of fear, but that so also may those of the rest of humanity. Thus on this false premiss a logical structure in favour of brutal punishment can be erected.

The real justification for punishment must be its value to the community as a whole , that is, in its corrective or deterrent value. We all have impulses to acts we know are wrong and, except in very rare cases, we all have some measure of control. This control may be for moral reasons, or it can be based on fear of discovery and punishment, or on a mixture of these two motives. In this world as it is to-day it is undoubtedly true that the element of fear is necessary to secure right conduct in some persons.

This raises a grave problem in dealing with delinquency. Is it ever right to be unjust to the individual in what is presumed to be the interests of the community as a whole ? This situation arises again and again when it is stated " We must make an example of this case " , for this means that the punishment is not being measured with sole regard to the demerits of the delinquent in question, but with a degree of severity that will, it is hoped, secure the interests of the community by its deterrent powers. Some idealists are

convinced that good can never come out of evil ; thus in their view to commit evil by unfairness to one individual cannot, in the long run, result in good for the community, whatever may appear probable on a short-sighted view. Other idealists state that on occasions the concept of justice to the community must conflict with that of justice to the individual, and that if the choice is between a great evil and a small one then obviously it is better that the small evil should occur. As examples they quote instances such as the following :— a community of thirty people are ice-bound and know that relief cannot come for three months , they find that the food available on the barest rations will only just suffice to keep twenty people alive until the end of that period , should all take equal rations and so all die before rescue can come, or should ten be cast out, or killed, that twenty may survive ? or a small isolated community may be visited by a deadly and contagious plague , shall the members of the community be permitted to scatter and spread the plague, or are they to be denied this chance of avoiding the plague in order to protect the rest of mankind ?

Suppose we grant that occasionally it may be necessary to sacrifice the rights of an individual in the interests of the community, then it is surely a heavy responsibility on the community to ensure that this evil is never committed except with most careful consideration, and with the utmost possible respect paid to the limiting of the infraction of the rights of the individual. In this connection every individual in society has his responsibility with regard to punishment for crime. The following quotation from " An Outline of Abnormal Psychology," edited by Gardner Murphy, is therefore given :—" That life in penal institutions is provocative of much mental instability

and an actual *cause* of much crime is also very evident from many careful studies, young men and women are sent after some adolescent 'slip' to an institution which stamps in upon them day after day the brand of criminality. To be suspected at every step; to be 'counted' over and over again all day long; to march everywhere in solemn two-by-two; to hold no converse with any human being save a half hour a day in the presence of a warden; to rise at last in a moment in fierce protest, and to be flogged or put on bread and water; these are 'normal' and typical parts of our process of reforming criminals. Lucky are those who can come out with no desperate resentment in their hearts, who can hold up their heads and fight their way to a decent place in society."

It is to the credit of our civilization that the viciousness of some of our penal legislation and practice has been appreciated, and also its danger in creating a criminal mentality in those exposed to its effects. The need of the delinquent for character reformation, rather than for vindictive punishment, is being more and more recognised. But the rate of progress of reform must depend on the public conscience, and many evils still exist. How recent are these developments can be illustrated by the fact that in London the Institution for the Scientific Treatment of Delinquency was only founded in 1932, and the National Provisional Council for Mental Health was only formed in 1943, and the Marriage Guidance Council (of immense importance with respect to the home atmosphere and character formation) was only formed in 1938. The activities of all three are gravely handicapped by shortage of funds, and the socially beneficent work of all three depends very largely on the voluntary work of a limited number of zealous individuals.

For the future the need is to train humanity, and to create conditions, in which mental health will ensure happy living and freedom from delinquency. For the present the need is to study all methods for the re-education of those whose character formation has been faulty, or whose experiences in life have led to those wounds in the mind which create psycho-pathological personalities.

Experiences in the re-forming of character in delinquent children are given in the book "Wayward Youth," by August Aichhorn. It deals with those children in Vienna who, after the great difficulties and stresses of the 1914-1918 war, were thoroughly out of control. Most of them responded to kindness and consideration and a training in a new way of life. About a dozen children were so destructive, aggressive and cruel that they could not be tolerated in the small training groups which were formed. Aichhorn found a way to recover for society these extremely wayward youths. They were all placed together in a hostel and the supervisors were instructed never to interfere with their behaviour, except when there was grave risk of serious bodily damage, or loss of life. The youngsters indulged in an orgy of destructiveness, of fighting, of feeding and living in gross animality, they were given regular meals, but whatever they did the supervisors showed neither surprise, disgust nor anger. These young toughs therefore failed to get the emotional satisfaction, and the sense of power, from the shocking of adults. This free expression of aggressive and sadistic impulses continued for about a month without the youths getting any satisfaction from its effects on adults, then, after some special attempt at naughtiness, and the continued frustration of emotional satisfaction, the youths began to break down and weep.

This was the critical time, and now Aichhorn came along and said that he proposed to move them as a group into a newly furnished hostel, and they could still do as they liked. They left the hostel they had wrecked and made most uncomfortable for living purposes, and in the new one their behaviour was much more restrained and satisfactory. They found that restraint and satisfactory behaviour produced in the adults favourable emotional responses in place of complete coldness, and, of course, they cared for their own comfort. From this point the training of these youths into useful members of the community made rapid progress.

A modern development in character re-formation has been in progress for several years in New York, U.S.A. Full details are given in the extremely valuable book "Group Psychotherapy," by Dr S R Slavson, published 1943. The technique again has been to use the minimum of control, but to let the children work out their own sense of responsibility and social conduct. This was done by forming small "clubs" of six to eight youngsters selected as suitable to form a group, with meetings of the "club" once or twice a week. The super-ego of the children comes to be built up on a sense of responsibility to the small group, and from that spreads naturally to the community at large. It would be most unfair to attempt to summarize the immensely valuable and detailed study of the book on "Group Psychotherapy", it is one which should be studied very carefully by all concerned with the care of difficult or delinquent young persons.

In concluding this chapter comment must be made on the opinion held by some, that behaviour must be based either on love or on fear, and that for practical

purposes the basis must usually be fear. The outstanding point in "Group Psychotherapy" is that nearly all the tough and difficult children were suffering from "affection-hunger." That is to say, their innate yearning for affection had never been satisfied, and the toughness of the children was a reaction to this. The children had an intense distrust of grown-ups, and any open demonstrations of affection would have been of no value; it was only as they found themselves free and independent, and faced with no authoritarian complex in the grown-up, that bonds of affection began to grow between children and then extended to the supervisor, who became accepted later as the father or mother of the group. A reflection of the intensity of the affection-hunger was the intensity of the jealousy, the greatest care had to be exercised lest the supervisor should show more affection for one child than another.

Those who would secure correct behaviour by basing it on fear, or those who erect it on a cold basis of ethical rectitude, do not secure results which are stable against all the winds of fate. Those who build the character on affection either for one or a few persons, or preferably for a group or for humanity, build that which is permanent. Science may need to be cold and rational, but the science of modern psychology has shown that for mental health the cold and rational is not enough . . . the firm rock on which each individual's mental health must be founded is affection given to and received from his fellow men.

CHAPTER XIV MENTAL HEALTH

THE old Latin tag speaks of "a healthy mind in a healthy body." The idea of giving requisite attention

to secure bodily fitness is an excellent one, but it does not necessarily ensure a healthy mind. The statement "a healthy body with a healthy mind" is one which modern knowledge proves to be much more true. One of the striking features emphasised by the study of psycho-therapy is that the medical men applying it have come to realise more and more that a multitude of bodily effects arise from mental causes. The position was aptly summed up in 1937 by Gerald Heard in his book "The Third Morality" — "The more we learn about general resistance, the more we see that infective disease is dangerous only so far as the resistance is lowered. Further, we are beginning to associate the higher forms of resistance with psychological factors that control the physiological defences"

This influence of mental health on bodily health is so important that some quotations from medical authorities are desirable. On page 2 of "Psycho-Analysis and Medicine," published in 1933, Dr. Karin Stephen states. — " . . . pains, swellings, disturbances of the stomach, bowels, bladder, lungs, heart, glands, liver, blood supply, and so on. It is possible for any of these to get out of order either for organic or for psychogenic (mental ill-health) reasons . ." In his book "Technique of Analytical Psychotherapy" Dr. Wilhelm Stekel writes of the "somatisation" of mental troubles, that is to say their expression in terms of bodily disease. He finds from his experience that certain types of mental conflicts produce similar diseases and bodily disorders in many patients, and moreover these diseases or disorders are likely to resist ordinary medical treatment until the mental trouble is cured. Still more recently a well-known doctor, who is not a psycho-therapist, has referred to the effect of mind on body; the following is a quotation from page 19

of "Health of the Future," by Dr. Aleck Bourne, published in 1942 :—"First comes fear and worry, then the disturbance of function, and later organic lesion. A common example is the dyspepsia, which accompanies fear, worry and tension. It is due to nervous disturbances of secretion and muscular activity of the stomach, but sooner or later it will be followed by the almost invariable ulcer formation in stomach or duodenum and an illness is established." Finally, the following quotation is from "Mind, Medicine and Metaphysics" (page 36), by Dr. William Brown — "I, as a doctor, am becoming more and more convinced of the importance of psychology for physical illness. Mental illness is much more difficult, it often has a very pronounced hereditary factor . . . in physical illness, where the mind is relatively normal, that mind can do wonders if adequately used."

This appreciation of the effect of mind on body is not new, but when the microbic factor in disease was established its importance was rather neglected. Why do microbes cause disease? It may be because the body is not strongly disposed to resist them. In some cases the body may be strongly disposed to resist, but the attack may be intense, or delivered by an organism new to the bodily experience. In this latter case the body at first fights a losing battle against the germs, during the disease the body develops the necessary technique for dealing with the infection, or is given it by suitable medical treatment, or the disease progresses until death ensues. The difference in prospects of cure effected by a doctor with a "good bedside manner" or "the trusted family doctor" or alternatively, by one with a coldly, scientific correct manner of treatment, depends on the mentality of the patient. The reality of faith-healing, and the

remarkable cures by sincere believers in Christian Science, are confirmed by the discoveries of modern psycho-therapists.

Thus the importance of mental health is very great, and all that can contribute towards it is a boon to humanity. The whole of this book deals with aspects of mental health, but in this chapter some special details will be considered. In its essence it will be realized that to secure mental health we all must first overcome some of the mental warpings which have occurred during our earlier life, then we must face with clear minds the problems of the present, and prepare ourselves for those of the future. We have to acquire as far as possible self-knowledge, self-criticism and self-control, and, if our mind matures sufficiently, also self-forgetfulness.

How may we attain to self-knowledge, which is a preliminary to self-control, and come to realise how the past has affected us? The best advice is very old, and was given when man is advised not to seek to remove the mote from another's eye until he has removed the beam from his own. In reading this book, or any other dealing with the behaviour of mankind, do not seek first to apply the knowledge to others, but to yourself. You are certain to have some strong feelings about certain subjects, these merit your careful attention. Your intensity may be completely justified, but it is more probable that it arises from a complex which is irrational. Find what others have to say, read what they have written, and very carefully weigh up opposed points of view. It will be hard work seeking to get the other fellow's point of view, for it will seem so wrong, foolish, blind or unreasonable. Try and think why he can believe that it is right, wise, clear and reasonable, for when

you have found this you may have made sure your beliefs are well-founded, or alternatively you may have convinced yourself that you have some complex, and this is the first stage in getting rid of it.

Another step towards self-knowledge is the consideration of which of the four types of mental functioning given by Jung are the dominant ones in our make-up. whether we are mainly thinking, feeling, intuitive or sensation types. The securing of a suitable balance, so that all four fulfil a reasonable part, is a process which Jung calls "individuation", it means a more healthy balance of the mind and increased fullness in living. Unduly to sacrifice the feeling to the thinking capacity is a common masculine fault, and exactly the opposite is a feminine failing. The need for the balance is shown by Jung in his remarks in "Modern Man in Search of a Soul" (page 107):—"Sensation establishes what is actually given, thinking enables us to recognise its meaning, feeling tells us its value, and finally intuition points to the possibilities of the whence and whither that lie within the immediate facts"

Serenity of mind is, in general, desirable. But it is worth realising that great changes, for good or evil, are usually only achieved by super-enthusiasts or fanatics, for only they have the colossal concentration of energy which is required to overcome the inertia and dread of change which influence most of humanity. Intensity of feeling, therefore, has its value; but the need is not merely to "feel sure" you are right, but by the almost intolerable effort of hard thought, and the fair examination of the opposition case, to know that you are honestly justified in the belief that you are right.

That serenity of mind is usually desirable has already been stated. How can this be attained? There are fortunately some very real aids. For example, how can we control the surges of our emotions? How can we improve our habits when they are at fault? How can we gain the assurance that life is worth living?

Towards the end of the nineteenth century the American psychologist William James and the Danish physiologist C. Lange independently put forward the hypothesis that emotions are dependent on bodily states; for example, we do not tremble because we are afraid, but we are afraid because we tremble. This is known as the James-Lange theory of the emotions. This theory is not generally accepted as the complete truth, for an emotional experience is probably a summation of both our conscious mental appreciation of a situation and the consequent bodily adjustments and our sub-conscious appreciation of the situations and the automatic bodily adjustments which then become felt by us and stir up the emotions, but it undoubtedly contains much truth. For instance, if you scowl, clench your fists, and generally assume the bodily characteristics of being angry, you will find that the emotions of anger arise to a distinct extent.

Without doubt, a part of our emotional state arises from the bodily state. Stick out your chin, thrust out your lower lip, and you not only look very determined, but you also feel more determined. The old description of "putting a bold face" to a situation is sound. When things are "blue," to try and look smiling and happy is difficult, but nevertheless, if it is persisted in it will help. When there is difficulty, worry, or anger there is some tensing of the body; this is part of the emotion and yet it is under mental

control The advice to "relax" sounds simple, but it is excellent and effective, deliberately relax every muscle of the body and a decrease of the emotion will be the result, then a relaxation of the mental attention can follow and the emotion will virtually disappear.

The following quotation from "Mind, Medicine and Metaphysics" (page 29), by Dr William Brown, is to the point — "Any tension on the part of the patient, whatever the illness, seems to lower resistance. To get rid of tension in a simple way one asks the patient to lie on a couch, relax the muscles, breathe slowly, deeply and regularly, and let the mind dwell on the idea of sleep. As he breathes out the muscles relax more. Letting the small muscles of the hands and feet relax, he will find a wave of relaxation spreading thence over his whole body, and after five or ten minutes on the couch he will become thoroughly relaxed. This relaxation itself, for an hour at a time, is of the greatest benefit, and has a great health-giving power to the patient. It gives more benefit than an hour of ordinary sleep."

One other important means for controlling emotion is to proceed "to think things out" and to make strenuous efforts to look at the matter from an impersonal point of view. It will often then prove that we have been at fault ourselves, or that the subject is not of such importance as we felt at first, and almost certainly we shall realise "that it will not matter in a hundred years time." There is a short story that has its value here. When all his affairs were particularly happy and prosperous a Sultan sent for his Vizier and commanded him to prepare some memento which would also prove comforting in difficult times. A week later the Vizier presented him

with a ring around which was engraved "This too will pass"

It is worth while to remember that emotions are infectious or tend to bring out in others a similar response. A happy smile from some friend or acquaintance leaves you with similar feelings for a period, and a company which has been made mirthful by events or anecdotes will continue to see humour in events or anecdotes that otherwise would fall flat. A miserable or gloomy individual can soon spoil the atmosphere of the company he is in, but if he will relax and seek happy company his mood will change. Finally, there is one very important matter. A person who has practiced the control of his emotions in connection with the inevitable small difficulties and annoyances of life will have formed a habit which gives strength to face any major difficulties or annoyances of life. The person who has given free rein to his emotions over small issues will just collapse when big difficulties arise.

The next important control we have over our mental health arises from auto-suggestion. One example of the fantastic type is given by Jerome K. Jerome in his book "Three Men in a Boat", a man proceeded to study a medical dictionary and to his horror found he had every disease except housemaids' knee. The man who is feeling "off-colour," and meets first one and then another acquaintance, who remark how unwell he looks, soon feels much worse and has to hurry off home to bed.

The limits of the value of suggestion and auto-suggestion are the limits of the influence of the mind over the body, and these are not known. They are, however, much wider than is generally realized. For example, not only headaches, but even raging toothache can be made painless by suggestion. If the individual

gently rubs the affected area, and takes a deep breath and then says aloud "The pain is going, going, going, going . . . etc. . ." until his breath is nearly exhausted and then says "Gone," and keeps repeating this aloud for a short period of time the pain will in fact disappear. The one *essential* in this treatment is faith, for unless this knowledge of the power of suggestion is firmly in the mind there will be a counter-suggestion also occurring "But I know it won't go" and this will prevent a cure. Suggestion has been found a pronounced success in improving the memory and the powers of concentration. Incidentally, it has also been discovered that for effectiveness in auto-suggestion the matter must be said and not just thought; it is preferable to speak aloud, but the suggestion can be whispered, or said by moving the lips but without making a sound.

Auto-suggestion should, therefore, at first be tried out by each individual to bring about things he is quite certain are possible. It is best carried out at night in bed, and just before falling to sleep. For example, you may desire to awaken at 6.30 a.m., and so say quietly, but aloud to yourself, "I shall awaken at 6.30" and say it twenty times. You will awaken at 6.30. Then apply it to some more difficult but reasonable requirement, such as, "I shall not feel irritable at breakfast" using the same procedure of repetition aloud before going to sleep. Ordinary constipation is curable by suggestion that determines that elimination shall occur next morning at a given hour. Obstinate constipation may be due to some errors in diet, or to some diseased condition, and if so, it requires sound medical advice or treatment in addition to suggestion. Then if you have some physical pain or some mental worry suggest "When I awake the pain (or worry) will have gone,"

and, in fact, it will go. The formula used by Emile Coué, who was famous after the 1914-1918 war was "Every day in every way I am getting better and better" and if this is said aloud twenty times each night before finally going to sleep it will cure bad habits and induce bodily health. An interesting and informative account of Coué's work is given in the book "The Practice of Auto-suggestion," by Mr. C. H. Brooks.

Most people know that the crucial step in learning to swim is that occasion when one first takes one's foot from the bottom of the swimming bath and makes a lone effort ; the surprise at realizing that some buoyancy exists is great, and resolute efforts to develop this buoyancy soon mean one is able to swim. Similarly the individual has either to accept suggestion from others in whom he has faith, or he has to discover by his own experiments the value of auto-suggestion.

Auto-suggestion is the influence of mind over body. Great as are these powers all reasonable persons will realize that they must be applied with intelligence. It is possible to remove the pain of toothache by means of suggestion, but to continue to do this and to permit the tooth further to decay is foolishness ; the pain is a warning from your body that something is wrong, and a dentist should be consulted at the first opportunity. The same applies to all bodily pains, they require medical attention if they are organic, or psycho-therapeutic attention if it proves that they are not organic. Auto-suggestion is however, an invaluable supplementary aid to all medical treatment.

Many persons are anxious to have a strong "will-power" and so it is worth while to indicate the relation between auto-suggestion and this "will-power". There are clearly two types of behaviour that can be termed

strong-willed. The first is when the issue is in doubt and the possibility of failure is clearly in the mind. All the forces of mind and body are consciously assembled to fight against this risk. This form of will-power ensures that one fights doggedly a bitter and maybe a losing fight. Another form of will-power arises when the individual is confident that success can be obtained even in spite of grave difficulties. Both types have their value. It was the will-power of the first type that carried us through the war period of 1940 when to any outside observer it seemed perfectly clear that we had lost the war.

Now in the practice of auto-suggestion the conscious efforts of the willing of the first type defeat the ends sought in the auto-suggestion. There is what C. Badouin terms the "Law of Reversed Effort" in his book on "Suggestion and Auto-suggestion", the intensity of consciously willed *effort* acts as a counter-suggestion and with a force proportional to the effort. The point is that effort means that the possibility of failure has been visualised in the imagination and as Coué says:—"When the will and the imagination are at war, the imagination *invariably* gains the day."

The second type of will-power is, however, closely related to auto-suggestion. This will is strong when the individual is confident that success can be obtained, and it is weak or vacillating in so far as the individual imagines failure, or does not consider that the fruits of success will be a just reward for the difficulties that must be faced. Obviously to will that which reason shows to be impossible is to ensure frustration and then a weakening of this will-power. But to visualise success for that which is possible, though maybe very difficult, and thus to feel sure that success *can* be obtained is to develop a strong and resolute will-power.

of this second type. Thus practice in auto-suggestion, at first in matters of small consequence and then in those of greater importance, is in effect practice in this form of will-power.

Finally, it should be noted that any habit can be made or broken by a strong will or by auto-suggestion. Whether the making or breaking of a habit should be by one resolute effort or by gradual steps is the only subject which requires careful consideration. The authorities generally seem to favour a forthright break. In certain cases this is not possible, as, for example, where the body has become adapted to, and to an extent dependent on, a drug habit, in such cases the immediate break should not be attempted, a feasible programme of graduated steps should be determined upon, and carried through, either by the directly conscious control of will-power, or more easily by the use of auto-suggestion.

Now we come to another aspect of serenity of mind, the question of the worthwhileness of living. This problem comes to the fore occasionally with most people. Whether there is an answer in religion is discussed later in this book, and so it will not form a part of this chapter.

First, we should look objectively on our own lives and consider the source of those things in which we find a measure of delight. On consideration we are bound to realize that we owe nearly all of these sources of happiness to the efforts of the rest of mankind, and in particular to the efforts of our predecessors. When we study history and evolution we realize that we are part and parcel of a glorious adventure, and that as millennium followed millennium in the past life became more full and enjoyable. During this past five hundred years this process of change has been speeded up so

that century by century significant improvements have occurred, and recently the rate of change is such that it is appreciable almost decade after decade. There are, of course, horrible tragedies throughout history, but considered in totality there has been great progress in the content of happiness in human lives and what we believe to be "fullness" of living. Looked at as a whole we can regard living as something progressive and more and more beneficial to those existing at later and later times. We are the inheritors of the past, and if we have any sentiments beyond mere self-interest it is clear that we have significance and worthwhileness in our lives in relation to the generations yet to come. Whatever we may think of ourselves, we have, in fact, as part and parcel of our make-up, those deep instincts related to the community of mankind which can only find satisfaction when we realise our social duties both to the living and to those whose lives are yet to come. These are a part of the "dominants in the unconscious" referred to by Jung in the quotation given in Chapter VI. Thus while we are living we can, to however small an extent, be "doing our bit" as an acknowledgement for the past and the present, and as a contribution to the future. These deep instincts are then satisfied and so do not create any tension in the conscious or the unconscious mind.

Should our serenity be disturbed by the evil things of life, disease, sin and tragedy? If looked at impersonally these are the stepping stones on which progress for mankind has moved forward and will continue to advance. What is characteristic of man is thought. It can be maintained that from the animal view of humanity abstract thinking is a disease, for when a man is in perfect physical health he is likely to

devote all his leisure to the pursuit of happiness and the joys of living , deep thought on the ultimate values of Goodness, Truth, Beauty and Affection, or on the significance and purpose of life, does not enter into his mind The healthy country squire mentioned in Boswell's " Life of Samuel Johnson " has our sympathy; he confessed that he had tried to become a philosopher, but cheerfulness would keep breaking in The evil in life is the spear-point at our back which forces us along the path of human progress , difficulties and frustrations make our consciousness more lively and more acute, while easy fulfilment tends towards a state of dreamy contentment and a reduction of the intensity of consciousness As we grow in mental maturity this goad is less and less required, for the mind comes to enjoy exercise and development for its own sake ; and as mental maturity develops in mankind so will the evils in life decrease We can help to hasten this development ; if we are doing so then this fact will mitigate our distress when we come into contact with these problems of life

One aspect of mental health lies in one's relation to the instincts. A list of about seventeen instincts was given in Chapter VI. Unless in our lives some form of satisfaction for each of these instincts exists we feel a sense of incompleteness and frustration The outlet need not necessarily be the simple expression of the instinct, but some redirection that discharges the urges arising from the instinct Each one should, therefore, be considered, and the forms in which it finds expression in your life It is best to write down the instincts and the forms of expression that occur. Should there be hesitation in the realizing of the outlets for the instincts, it will be an indication of some conflict or frustration in respect of that instinct ;

if no outlet can be seen in your life for any particular instinct then it is necessary to give thought to the finding of suitable outlets, and to take the necessary action.

The great enemy of mental health is fear. How powerful is this motive in human life is shown by the wiles of the salesman and the advertiser, for often enough they use the fear motive as an inducement to secure the purchase of their goods

Fears must be faced and fought. They may be well-founded or they may be ill-founded, but usually they are much less terrible than is believed. Do you believe that your breath smells? then go and ask a friend you can trust whether, in fact, it does smell. Do you fear that you have some disease? then go and get medical advice. Do you fear that you are different from other people and have terrible thoughts? then discuss the matter with some friends and you will probably find that you are not abnormal, or if necessary consult a psychologist. Do you fear you are going insane? then know that about 90% of those who are insane have no suspicion of their condition, and the 10% who have insight into their condition are those who give excellent promise of cure. To think you are going insane is proof of intense mental stress, but it is unlikely that insanity is in the background. Find someone with whom you can frankly discuss your problems; then, if you feel it is necessary, go yourself and consult a psychiatrist recommended by your doctor.

Dr H. Crichton Miller mentions five types of fear:—

- (1) The fundamental fear of extinction. To this belongs the part played by pain.
- (2) The fear of the unknown.
- (3) The fear of being trapped.

- (4) The fear of one's own herd, which we have "right in our bones" so that to be isolated from the human herd seems the most precarious thing possible. Ridicule is, therefore, a dangerous weapon, for it uses this fear and can be very wounding to a young child.
- (5) "No one who has done any analytical work will fail to recognise the extraordinary depths of religious fears felt by a child. Adults nearly all think in terms of the Old Testament and set up a nursery Jehovah, who gives short shift to the evil-doer. The thought of a daddy to the millionth degree ever present and invisible will probably produce very good children on the basis of fear. Such good behaviour has no value, and is extremely incompatible with growth and strength of character."

The quotation is from the book "The Mind of a Growing Child" (pages 156-157)

Our mental health may sometimes be affected because we have to study some subject, and find that we cannot concentrate and "get going". One difficulty concerning the memory-retention of a new subject has already been discussed in Chapter VIII. With reference to concentration, or the fixing of attention, we must recognise its dependence on the intensity of our feeling with regard to some want or some interest. The need for study is to meet a want, and so before beginning the study it is well to visualise the benefits that will ensue when the want becomes satisfied in the future. Then because our perception of any of the many happenings and objects around us depends on our interest we can be sure that the more intense our interest the keener is our perception. So again before starting work it is well to think over the

subject, and to seek to find the aspects in our lives in which it may have interest as well as use. There are sure to be some, and it may prove that there are many. As the study progresses so one can visualise the approach made towards the achievement of the want, and note how far the "interests" expected have developed and probably widened. Remember that study when you are fatigued is both difficult and unrewarding, the best time for study is in the morning, and so in place of study late at night it is better to go early to bed and to rise early enough to allow study while the mind is fresh. Then there is a limit to the period for concentrated study which differs with the individual, do not persist in studying when fatigue becomes obvious, for it is a waste of time. After concentrating for about an hour a short period of relaxation, or a change of the subject studied, is advisable.

As a conclusion the following ten points are given. They are the list given on page 187 of the book "Towards Peace of Mind," and are what Dr. K. M. Bowman considers the characteristics of the adult attitude of mind.—

- (1) Intelligence is developed to a reasonable degree
- (2) Intelligence is utilised and determines most of the individual's behaviour. There is an objective view of the self with an appreciation of its capacities and its limitations
- (3) Immediate discomforts are endured for the attainment of future happiness.
- (4) The infant lives almost entirely in the present; certain neurotics live almost exclusively in the past or future, the ideal of adult behaviour gives proper value to all three.

- (5) There is a reasonable degree of control over the instincts and emotions.
- (6) The presence of undesirable feelings is acknowledged, but there is a firm determination to rise above such attitudes.
- (7) There is ability to see the world of reality as it actually exists.
- (8) There is a normal adult hetero-sexual attitude.
- (9) There is a realisation that the individual is a member of society, with an appreciation of his responsibilities in such an organisation. There is also the wider appreciation of man's relation to the cosmos.
- (10) The personality is well-integrated, various drives work with each other harmoniously rather than clashing and there is a minimum of friction within the personality, hence it is more efficient.

CHAPTER XV PSYCHOTHERAPY

It is generally considered desirable that most people should have some knowledge of first-aid and home nursing. Equally it is desirable that most intelligent persons should have an appreciation of the elements of psychotherapy. Happily, there are now in many large towns, Child Guidance Clinics, and in London there are other facilities, such as the Institute for the Scientific Treatment of Delinquency, The Provisional National Council, for Mental Health and the Marriage Guidance Council which are available to those who cannot afford the expense of consultant psychiatrists. It has been estimated that at least five per cent. of the population suffers from behaviour difficulties or emotional disorders which are sufficiently serious to merit psychological treatment. If these

could be smoothed out the world would be a far happier place for these persons and the many others whose lives they affect.

It must be emphasised that this discussion of psychotherapy is primarily for guidance rather than for action. Few ordinary persons have the type of mind that is suited to deal with other than slight psychological difficulties, as will be realised before this chapter is concluded. The amateur treatment of mental troubles is as dangerous (or more dangerous) than the amateur treatment of injuries and disease. Moreover, in cases of mental disturbances, there are dangers of suicidal depressions, or of homicidal mania, which cannot be neglected. Only psychiatrists (medical psychologists) are trained to deal with such situations.

Psychological difficulties may be of three types. The first arises from lack of knowledge, and the person affected considers himself either "peculiar" or sinful, without due and real reason. The general contents of this book give an answer to most of these problems, the need is that the person shall seek information from a suitable source and then the fears will be reduced or set in proper proportion. Difficulties of this type are likely to occur during adolescence. The second type of psychological difficulty consists of faulty character development or mal-adjustment to surrounding conditions, resulting in unhappiness or peculiar or "difficult" behaviour. The third type consists of the so-called nervous troubles, such as neurasthenia, instability of temperament, persistent night fears, obsessions, compulsive conduct and the like.

As a preliminary, the following quotations from pages 266 and 269 of "Psychology and Life," by Leslie D. Weatherhead are given:—"A person psychologically

ill is frequently treated to cruelty, arising from the same kind of ignorance which in former days, burnt witches and whipped the insane." Then writing of irrational intense fears (phobias) he states :—"It is no use asking the patient to pull himself together and to use his will Nor, if I may say so reverently, do I think it is much good to pray for deliverance and to surrender his fear to God. This patient with the hidden fear needs as much skilled treatment and investigation as the patient with the hidden growth, and the fear is so deep in the mind that those resources which are within the control of the will do not avail against it."

In dealing with difficulties of character, or with nervous troubles, the first requirement is sympathy and a realization that, given the same history, we ourselves would quite probably behave similarly to the unfortunate child or grown-up. There is a saying "To know all is to forgive all" and it is in this spirit that the problems must be approached. For the unfortunate subject the first and important relief is to feel that he has an understanding fellow human being to whom he can talk. The second requirement is that the expression of any judgment should be suspended; one must observe and listen and take careful mental note until the whole situation is fully known. This can be very difficult, but nearly all authorities agree that it is essential.

First, we will discuss methods of dealing with character difficulties and anti-social behaviour. One can truly express sympathy with the subject because he has come to find such unusual behaviour to be necessary in his life. One can also remark, without offence, that the most people find a different type of behaviour to be satisfactory. From this enquiry can be made as to whether the individual is quite

convinced that his behaviour is absolutely right, and is the one likely to be most promising for personal happiness and contentment in life, or whether it is just a line of conduct that he has found himself forced to adopt, owing to the pressure of circumstances

If the patient is not convinced that the attitude to life is correct, or does not consider that it is best calculated to produce happiness, then the efforts to help will meet with a good and co-operative response and are most likely to be successful. If the subject is convinced that his behaviour is right, and necessary to secure his happiness, then the position is more difficult. As the method for dealing with both problems follow similar lines the more difficult case will be discussed

The patient has probably come unwillingly and it is essential to overcome his initial hostility as far as possible. After making a few remarks on the patient's conduct, and finding that he considers that it is right or suitable from his point of view, one can say, with complete truth, and without offence, how interested one would be to hear the full reasons. One should promise to listen with careful attention and to avoid any comments or arguments, the desire is to learn his point of view as a matter of real intellectual interest. If during the explanation any comment is asked for, one can very truly state that what is being expressed is a new and different point of view from one's own, and so it is best to hear it completely before making any comment or entering into discussion. It may be necessary to ask a few questions to ensure a complete expression of opinions. At the conclusion, one should say that any comment is best made after a matured consideration of the whole point of view, and that

any snap judgment of assent or dissent might be unjust. Thus, a second discussion is arranged in a natural fashion

In this conversation the patient, with some very gentle leading, will be thinking out his own problems, and he may suddenly become doubtful of his rightness in certain matters. It would be most undesirable at this stage to use any such opening to bring to the fore what one considers the right points of view. It is best for the subject to continue to explore for himself, before a sympathetic listener who is reserving all comment. It is possible also, that the patient in putting forward his opinions may betray no doubts, and in fact he may sound very convincing. In such a case the decision not to make any immediate comment saves what could be an awkward situation

At the next talk the real interest in the patient's point of view should be continued. He should now be asked to show the development of his beliefs by giving, so far as possible the history of his life starting from his very earliest memories. After patiently listening to this history one can indicate to the patient some of the misfortunes that have affected his life, and how such misfortunes may affect character development in some individuals. For example, one may comment on how terrible it is for a small child to have no proper affection in life, or the deplorable effect on the mentality of a young child when it finds that grown-ups are unjust, cruel, or guilty of wrong behaviour. From these comments made in a general sense the patient is likely to come to wonder whether, in fact, such incidents may have affected his outlook on life, and whether under other conditions his attitude to life would have been different.

Once a patient realises that his conduct and his attitude to life may not arise entirely from his intelligence and freewill, but may have been shaped by some special circumstances, then the gateway to change is opened. The need to think out anew the problems of work, social relations, sex and the use of leisure will be appreciated. Discussion of the general standards in these matters and of the best standards, and of incidents in his experience which may have warped his point of view will now be acceptable to him. This discussion should not be dogmatic, but rather in the form of suggestions for consideration. If his opinions do not agree with yours, do not argue or try to force your own beliefs, remember that your influence depends on a sympathetic neutrality. If the attitude to life is improved, and the habit of thought on these matters has begun, then progress may continue until a standard similar to your own, or maybe wiser or better, has been reached. The man who has created his own principles of living through his own mental efforts is likely to respect them the more.

Following this stage, the next discussion could be devoted to the impulses arising from the unconscious mind. It should be pointed out that these include the instinctive drives and the influences due to repressed memories. One can say, with truth, that a responsible human being is not a man who is simply impulse-motivated, but one who considers, and when necessary modifies or suppresses, impulses. The real difficulties which occur in seeking to have a conscious control of impulses and actions arising therefrom must be stated; control can only be developed slowly and as a habit that grows. A method for controlling the emotions has been discussed in the preceding chapter. It is only very rarely that a radical change of mind

and character will occur suddenly, and such changes may be unhealthy and insecure. Thus, some lapses in conduct must be expected and the patient must realise that while they are to be deplored and reasonable efforts made to avoid them, yet such lapses must not be occasions for despair. Care should be taken by the patient and those helping him to avoid, so far as possible, all conditions favouring such lapses. As the pattern of behaviour has been long established it must take time for sure changes to occur.

In concluding this section one very real difficulty must be mentioned. It often occurs that on treating a difficult child the psychologist finds that the real trouble is the home atmosphere, and that to secure success one or both of the parents ought first to have psychological treatment. It is a fact that the full human and social benefits of mental health will only come with the generation following the one that achieves a fair degree of mental health. This is the reason why the education of the general public in the elements of applied psychology is truly a matter that calls for urgent action.

Now we pass to the consideration of "nervous" troubles and breakdowns. It will be appreciated that these are not due to any disease or starvation of the actual nerve fibres, but arise from purely mental causes. Thus, "nerve foods" and "nerve tonics" are not the means of cure. The value of these medicines in improving the health and the general tone of the body may, however, be important; bodily health affects the mental state just as the mental conditions affect the bodily state. In fact, where there are slight nervous troubles the improvement of the bodily tone may cause a disappearance of the symptoms owing to their being smothered by the zest for living.

In more serious cases of nervous breakdown this is less likely to occur. It will be appreciated that a person who has suffered a nervous breakdown owing to exhaustion or ill-health, and who has recovered after rest or ordinary medical treatment, is still in possession of the undesirable tension in the background of his mind. The sensible course is to use the restored state of comparative health to get rid of these tensions by any suitable means, preferably with the aid of a psycho-therapist. While they continue the mind is not functioning with its fullest possible efficiency, and the weak spot may again become evident and active should adverse conditions arise in the future.

A nervous breakdown needs highly skilled treatment and this should be obtained as quickly as possible. The following information quoted from page 2 of "Nervous Breakdown," by Dr. W. Beran Wolffe, is given because it is so helpful — "A nervous breakdown may be described as a personality knock-out. In the arena of life we are sometimes exposed to sudden or intolerably severe shocks. In the physical knock-out the body alone gives up the struggle. In a nervous breakdown the whole personality declares a moratorium of normal activities, and both body and soul join in a cry for help. . . Is a nervous breakdown a sign of weakness? Not at all. You have put up a good fight, but the odds have been too heavy against you. your personality has been subjected to a strain too great for *you* to bear. Nature has warned you and given you respite. The breakdown is a definite indication that you are still functioning, and have within you the material for recovery."

With "nervous troubles" one must realize that "reasoning" is of no value. The person who must bite his finger-nails, or who is seized with vague and

terrifying fears in a closed room, or who faints at the sight of a spider, is reacting to a very strong impulse from the unconscious mind. His reason may quite fully appreciate the foolishness of the situation, but there is a state of mental tension that can only be relieved in some specific manner, the mind appreciates that it is better to relieve the tension than to invite the terrible exhaustion that arises from fighting against the impulse to actions which may be foolish, but are not objectionable or harmful.

The symptoms can sometimes be suppressed by punishment or by force, but experience has shown that this only means that some other, and maybe worse, symptom will take its place. Under the term "force" one can include the use of mental force such as suggestion or hypnotic influence. Such methods, where they only deal with the symptoms, are definitely dangerous. The nervous breakdown is an expression of the conflicts in the mind due to the inability of the repressing force to keep them subdued. To re-inforce the repressing powers by these methods, or even by persuasion or appeals to the moral sense, leaves the conflicts unaffected, still a strain on the mental energy, and free to break out again on some later occasion. Still more dangerous are attempts at amateur psycho-analysis both to the subject and to the analyst, even in skilled hands psycho-analysis has difficulties and dangers, for very strong and primitive instincts and emotions must come into the picture.

It is advisable to stress the limitations of suggestion and hypnosis with regard to the treatment of nervous breakdown. That they can usually remove the symptoms is quite certain, and on occasions the results may be so remarkable as to seem miraculous. Moreover, while persons are suffering from mental

ill-health they are usually more suggestible or hypnotisable than when in mental health, in fact, as they return to mental health they become more and more difficult to hypnotize. The people who suffer from forms of nervous breakdown are those whose make-up shows that their mental conditions have too great a power over the body, in them certain aspects of the mind (the bitter experiences or the mental shocks) have too pronounced a tendency to act independently of the mind as a whole. It is obvious that auto-suggestion, suggestion, or hypnosis is almost sure to reinforce this undesirable factor, it is the exercising of a capacity which is already too strong.

The cause of a neurosis will usually be a recent or an anticipated difficulty, but it is also associated with some repressed memories and so no specially conscious state of mind can be expressed. Quite often, however, there is a deep sense of fear or of guilt and this constitutes a "gnawing secret" in the mind of the person concerned. In this situation a responsible and intelligent person can often be helpful.

The first stage on the way to obtaining this peace of mind is to get rid of this secrecy, to talk the matter out. One may quote from Jung's lecture dealing with problems of modern psycho-therapy in "Modern Man in Search of a Soul" where he states on page 35 that the process can be arranged under "the four heads of confession, explanation, education and transformation" and then says (pages 36 and 37) "a private secret has a destructive effect. It resembles a burden of guilt which cuts off the unfortunate possessor from communion with his fellow beings. . . and an unconscious secret is more harmful than one that is conscious."

Without entering into details it must be stated here that this talking out can rarely occur between child and parent, or even between members of the family and it should be done with someone outside the home. This talking over of the troubles of the mind, and the strange ideas and impulses that arise, often brings, by itself, a great relief to the mind. The secret shared is felt to be less horrible, and often when formulated to an older and more experienced person it will prove more usual than the subject supposed it to be. For example, a young girl of 18 developed intense depression and suicidal impulses, in discussion with a psycho-therapist she expressed the belief that she was unfit to live for she was steeped in the depths of sin that no person could ever realize. The therapist after a time tried "shock" treatment by telling her he knew exactly what was the sin. The girl turned very white and said it was impossible for anyone to know. Then he replied that he did know and that it was a form of foolishness which many fell into of self-stimulation in the genital regions. The girl blushed intensely, asked anxiously if it was true that it was not a unique and horrible sin of her own, and went away with a healthy and happy mind. This incident occurred in 1944. The mental relief secured in some religious movements, by the confessional, the penitent form or by group confessions are, therefore, of value in mental health. Another quotation from Jung is to the point :- "During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestants, a smaller number Jews, and not more than five or six believing Catholics."

To the informed listener this unburdening of the mind will often show what are the influences from the unconscious mind, and may give some indications of the possible origins of these influences in incidents of earlier life. Thus, in a proportion of cases the understanding person, after getting the subject to give his history, may be able to help by explaining the possible or likely origin of the feelings or impulses. When such explanations ring true to the subject they may serve to bring to mind memories of past occasions, the recovery of memories and the reviewing of the mental conflicts they raised may effect a cure of the symptoms. In other cases, as will be realised, from earlier parts of this book, the recovery of memories can only be secured by the special techniques available to a skilled psychotherapist.

The removal of the symptoms is not a true cure. First, it is necessary that the real or anticipated problems which precipitated the neurosis should be faced and suitably dealt with. Then the character traits which pre-disposed the individual to seek relief in illness must be changed and improved. These call for the "education" and the "transformation" mentioned by Jung.

It will be realised that very frequently the mental difficulties centre around the problems of sex. For this reason it is usually desirable that women should deal with the problems of girls and men with those of boys. The same applies still more to adult persons, for in this unveiling of the intimate and innermost thoughts of one person to another very strong emotional feelings will arise. The phenomena of "transference" have been mentioned earlier in the book. During

psychotherapy both positive and negative transferences occur between the subject and the psychotherapist, that is to say transient but powerful emotions of love and of hate come into play.

It has been found, however, that sometimes a psychiatrist of the opposite sex is the most successful where the problems are concerned with masculine and feminine relationships. A woman doctor can give to a man the appreciation of the feminine point of view, for lack of which his troubles have arisen, and the same applies to a man doctor and women patients. Here it is opportune to remark that abnormality in the sexual impulses and behaviour is not solely due to "nastiness," or to gross and debased sensuality, as many people believe. It can be, and often is, a warped trait of character arising from early childhood and home conditions. It has behind it the immense energies and urgencies that can apply to this most basic of the instincts, and while the actions merit our condemnation the individual may really deserve our pity. The need is not for punishment, which is both unjust and futile, but for psychotherapeutic treatment. The matter is mentioned here because the author has been informed that a woman psychiatrist has proved conspicuously successful in curing men suffering from the homo-sexual type of mental ill-health. Finally this must be realised, dealing with the mental difficulties of the opposite sex should *never* be attempted by the ordinary person on account of the strong emotional factors that have been previously mentioned; it should be left entirely to the medical psychotherapist who is well aware of the dangers and whose code of professional conduct gives an invaluable shield in the difficult circumstances that may arise.

Some people, quite light-heartedly, talk about being psycho-analysed. It should be realised that psycho-analysis can be as serious as, or more serious than, a major surgical operation. The patient under treatment must slowly but surely lay bare the more primitive parts of his mind, and seek to resolve age-old conflicts between human impulses to behaviour and social requirements, and realise the frustrations of the individual on which human welfare and progress are based. A person of highly religious or very idealistic temperament psycho-analysed by one who is a convinced materialist and a believer only in "enlightened self-interest," may come to regard life as so brutish and disgusting that suicide offers a happy release.

The following is quoted from pages 36-37 of "Psycho-analysis and its Derivatives" by Dr H. Crichton-Miller — "Freud with his ruthless logic and complete detachment from consequences has always played the role of iconoclast. It may be that he played it purely from a sense of duty — it is certain that many of his followers have played the role with undisguised gusto. Freud's own position in the matter he states thus: 'We are not reformers, it is true, we are merely observers, but we cannot avoid observing with critical eyes, and we have found it impossible to give our support to conventional sexual morality or to approve highly of the means by which society attempts to arrange the practical problems of sexuality in life. We can demonstrate with ease that what the world calls its code of morals demands more sacrifices than it is worth, and that its behaviour is neither dictated by honesty nor instituted with wisdom. We do not absolve patients from listening to these criticisms; we accustom them to an unprejudiced consideration of sexual matters like all other matters; and if, after

they have become independent by the effect of the treatment, they choose some intermediate course between unrestricted sexual licence and unconditional asceticism, our conscience is not burdened whatever the outcome.' It is obvious that an attitude such as this, can, in the hands of the less mature and responsible psycho-analysts, constitute an active challenge to what are regarded by some as the fundamentals of social progress "

It has been noted that Jung considers that education and transformation of the mind is essential to proper psycho-therapy and the well-known British psycho-therapist Dr. William Brown stresses the need for self-knowledge and re-education in the cure of neurosis. The psycho-therapy of Adler is based on the adjustment of the individual to happiness in the social surroundings, and, as McDougall remarks, though it is called Individual Psychology it would be much more correctly called Social Psychology. Psycho-therapists do not regard it as their duty to instil any particular philosophy of life, but the best of them seek to aid the patient to evolve for himself some acceptable adjustment and recognition of both individual and social requirements

It is becoming increasingly recognised that when an individual acts against the moral or ethical principles that he holds, or respects, then this is a strong factor in producing psychogenic illness. This applies not only when the principles are those of the conscious mind, but also when they are in the unconscious mind. The man who for convenience, or from reasoning, changes his moral code is likely to find that his unchanged standards in his unconscious mind give rise to some symptoms of protest affecting body or mind, or both. This is illustrated later in this chapter.

It is my opinion that both in character training and in psycho-therapy there has been a neglect of the social instincts that are innate in man, and there has been too great attention directed to the selfish instincts. The social instincts in man are innate because man has been a social animal for many hundreds of generations and those individuals lacking these instincts to a sufficient degree will have been eliminated by natural selection. The social instincts can be regarded as a fusion and addition to those of the parental, gregarious, constructive and sympathetic instincts, or those of tending and protecting, seeking companionship, imitating others of one's kind, and returning to what is familiar, as given in Chapter VI.

How powerful are the social instincts can be seen in the fact that in times of social stress or danger, or for ends believed to be essential for the social good, a high proportion of persons willingly, or even gladly, risk their lives, or even face certain death. The intensity of the feelings of disgust and offence aroused by persons who attack or offend against important social institutions is not always a reaction to the frustrations of the individual, but it can arise from this social instinct. Thus an analysis of personal motives which fails to take account of social instincts, and a re-education of character which is based solely on personal issues, are both at fault and produce an incompletely matured individual.

These social instincts may not be recognised by the conscious mind, but they are a very real factor in the unconscious mind. Jung mentions the case of a highly intelligent young man who suffered from a neurosis. From a study of medical psychology he worked out what appeared to be a full and complete explanation of his illness. Contrary to his expectations

this did not effect a cure and so he consulted Jung, who agreed with his thesis concerning the general psychology of his case. On enquiry it transpired that he was the lover of a poor schoolmistress who saved up money in order that he should go alone to spend holidays in Switzerland or on the Riviera. Though the young man thought it most unscientific, Jung's opinion was that the true cause of the neurosis was his offence against the unconsciously accepted standards of social morality. Experience has shown that incompleteness or frustration in pre-marital or extra-marital sex relations can arise from this conscious or unconscious feeling of offence against social standards. Psychotherapists are familiar with what is known as "failure neurosis", a man will make a success in business or some other sphere of life and then by a series of "mistakes" ruin the whole thing, he may repeat this success and failure several times in life, among other causes for this neurosis it is probable that the sense of offence against the social instincts is often operative.

Up to the present it is the writer's opinion that too little use has been made of the appeal to man's social instinct, and too much use of appeals to personal issues and to "enlightened self-interest". By proper encouragement and development of the social instincts the team-spirit can best be developed and most firmly be established, and there can ultimately be created in man that greater humanism which embraces all humanity and all forms of life.

In concluding this chapter mention must be made of the fact that mental breakdowns are very rare among those who have a sense of humour, for this sense cannot exist unless the person has a sense of proportion with regard to life and himself. The cultivation of

this sense is, therefore, a part of mental health and is an armour against the difficulties of life

There are two books that can be recommended as suitable popular reading in connection with this subject of psycho-therapy. The first is "Psychology and Life," by Leslie D. Weatherhead, and the second is "Nervous Breakdown," by Dr. W. Beran Wolffe.

CHAPTER XVI

THE CONSCIOUS AND THE UNCONSCIOUS MIND

IN this discussion of a well-integrated personality the great importance of the unconscious mind has become very evident. According to Dr. Bernard Hollander in his book "Hypnosis and Self-hypnosis" it is a great advantage to have the full resources of the unconscious mind made available for guidance in life. It is therefore worth while further to consider the subject of the unconscious and the conscious mind and their relations.

The conscious mind is very fallible in its memories. The information gathered by psychotherapists goes to show that the unconscious mind never forgets, and its memories stretch back to the very early days of life. William Brown mentions that he has recovered memories from some subjects that go back to the first month of life. As will be realized it is difficult or often impossible to check these very early recollections of the individual; moreover, with recollection there comes a difficulty that confusion may occur between events and phantasies, as for instance that a child's early memories may bring back the "invisible friends" that were mentioned in Chapter III. It is found, however, that when recollections of a certain age are recalled they prove to be the same time and time

again, and in the proportion of cases where an independent check has proved possible this often substantiated the recalled memories

The following example of the recovery of memories is taken from Brown's book "Psychology and Psychotherapy" (page 156) It deals with a soldier aged 32 who had lost his memory Under hypnosis it was suggested that he should live again the events of his birthdays, and also the day he was six months old Of his sixth birthday he said "Am going down the canal side, dodging school. Have my boots and stockings off and am sitting with my feet in the water," had a handkerchief for a present and in the evening his mother found he had been playing truant and "Took the stick" to him Of his third birthday he reported "Am walking to school at Long Eaton Started to go to school two days before. Got rock sweets for a birthday present", he sees other little boys sewing handkerchiefs and has learned the first three letters of the alphabet At two years old "Mother is carrying me downstairs, and sits me in a chair", had bread and bacon for breakfast and falls asleep in the chair; on waking up he sees his sister Annie (whom he calls "Ally") who gives him sugar. At six months old, "I am crying My mother is carrying me down the street, and hands me to another woman, who carries me for a bit and then gives me back to my mother."

The unconscious mind is probably best regarded as having two distinct parts One is the primitive part that is related to one's biological inheritance of body and mind, and the other is the mind-structure developed during the process of living. The term "unconscious" is the one used for both by most psychologists, but Hollander uses the term "sub-conscious." It is

convenient for this discussion to use the term "sub-conscious" for the second and acquired part, and this would seem to fit in with the general use of the term by Hollander. The primitive part or the "unconscious" will first be discussed.

Freud was a convinced materialist but Jung, on the other hand, appears to believe in some spirit or soul in man. Both of them from their examination of dreams, and of visions arising from the unconscious, found that the same set of images or symbols appeared to be widespread among mankind, though their real significance was not appreciated by the conscious mind. There thus appears to be an innate mentality in man, he does not enter this world with unmarked tablets of memory, but carrying something from the past.

This makes a digression in our consideration of this subject of importance, how far are the acquired characteristics of parents transmitted to their offspring? Long ago the biologist Lamarck concluded that the inheritance of acquired characteristics could account for the changes, and progress in adaption to conditions of living, in animal life. Charles Darwin showed that evolution could be accounted for by the small variations which occur from generation to generation, the survival rate of those having favourable variations being naturally better, the variations were perpetuated in their off-spring. The Lamarckian theory was therefore rejected by most biologists as unnecessary, though Darwin himself did not exclude the inheritance of acquired characteristics as a factor in evolution. This rejection was supported by experimental evidence. It was found that if mice had their tails cut off for generation after generation this had no effect toward producing a tailless type of mouse,

or even one with a shorter tail than usual, the mice with a long heritage of tailless forebears still grew normal tails if given the opportunity

McDougall considered that this tail-shearing experiment was somewhat crude. The individual had not acquired a characteristic but had one violently thrust upon him. So he sought to test the inheritance of some measurable acquired characteristic. For this purpose rats were trained to carry out certain actions and the average time taken to learn this procedure was determined. These rats were then allowed to breed, and the next generation in turn was trained. The results, after some thirty generations, show conclusively that the average time for learning the pattern of behaviour steadily decreases, and so there is some transmission of the acquired characteristics.

This inheritance explains why there can be in the primitive unconscious mind a store of ancestral experiences (which have often recurred) fixed as memories. Freud until late in his life did not attach significance to this aspect of the unconscious, though he then came to accept its reality. Jung regards it as of immense importance, and so does Hollander.

Some of the powers of the unconscious mind over the bodily processes are illustrated by Hollander in the effects which can be produced by hypnosis - "the pulse can be quickened or retarded, respiration can be slowed or accelerated, and perspiration can be produced . . . the temperature can be affected and what is more remarkable, the menstrual period in ordinary amenorrhœa can be determined to the day and hour". The control that can be exercised over the temperature of the body and the rate of respiration explains the descriptions of the abnormal bodily states into which mystics of the East can pass. It is well

known that in humans the senses of vision, hearing, and smell seem less acute than do those of animals. The limit does not appear to be due to the lack of sensitivity of the organs, but to the extent of recognition to the stimuli given by the conscious mind. Hollander deals with this subject, and shows that in hypnosis the sense of hearing and of smell is apparently of similar acuity to that of animals. For example, he mentions that the ticking of a watch inaudible at more than three feet distant in the waking state becomes audible at thirty-five feet to some hypnotised subjects. He mentions the case in which a hypnotised individual, after smelling the hands of eight persons, gave to each his own handkerchief, though every effort was made to lead him astray. This super-sensitivity has also been noted by Dr W. F. Prince in the Doris case of multiple personality reported in the book "An Outline of Abnormal Psychology," pages 224 and 244 which refer to hearing, sight and touch. Certain other apparent accentuations of the senses which Hollander mentions are more probably due to the action of telepathy, rather than to the actual accentuation of sensitivity. So this subject of telepathy will now be discussed.

Occurrences which appear to be telepathy, clairvoyance and second-sight have often been reported. Very full investigation of many of these happenings have been made by members of the Society for Psychical Research. The accumulated evidence has been sufficient to convince most people who have studied it. But the reality of telepathy has now been established by the careful scientific researches of Professor J. B. Rhine, of the Duke University in U.S.A. For full information on this subject the reader should consult Rhine's book "New Frontiers of the Mind."

published in 1937. A brief indication of his work is all that can be given here.

For the purpose of the investigation of what is called "extra-sensory perception" Rhine made use of packs of cards similar to playing cards, but having simple figures printed on the face. The figures were a cross, triangle, circle, star, or three wavy lines. The pack consisted of twenty-five cards, that is of five sets of five.

If only chance operates, then, in guessing the cards in a pack, the number correct out of twenty-five guesses is likely to be five, but it may be more or less than this number. If the number of guesses is two hundred and fifty then the average per twenty-five guesses will certainly be a figure close to five where only chance operates, and if the number of guesses is two thousand five hundred the average per twenty-five will either be exactly five or one exceedingly close to this number (such as say 5.01).

There is a well-established section of mathematics dealing with statistics and probability. If certain results do not correspond to those expected from chance it can be shown by analysis whether those variations are likely to be due to chance, or to the operation of some cause that has been overlooked when the chance calculations were made. Over a very high number of calls (usually five hundred to one thousand) made by a number of individuals, Rhine found that the average number of correct calls was six and a half; this difference is outside all bounds of probability of chance effects, and was his first significant indication of "extra-sensory perception."

Another aspect of this "guessing" is more easily explained. If a guess is made at one card the chance is one in five that it will be correct. The chance that

the next card will be called correctly is also one in five, so the chance that two cards will be called correctly in succession is one in twenty-five. The chance that ten cards will be called correctly in succession is one in five multiplied by itself ten times, that is 1 in 9,765,625. With persons selected from his preliminary tests Rhine found with some that series of ten, fifteen and even twenty correct calls occurred. The odds against these occurrences being due to chance are simply fantastic, and the only explanation is some unusual form of cognition. It was conclusively proved that the correct calls were not due to the ordinary senses, or any known physical forces. The correctness of calls was unaffected by distance. As most people know the reception strength of any undirected force decreases with the square of the distance, whether the force be sound-waves or radio-waves, and even with directed force (as, say, a search-light or beam radio) there is, in practical conditions, a loss that increases with distance.

These demonstrations of extra-sensory perception have been confirmed by many investigators. One may note especially the work in England of Mr G. N. M. Tyrrell who by mechanical devices eliminated most of the human chances for error, and Dr S. G. Soal of the University of London. Arising out of the work of Dr. Soal was an unexpected demonstration of premonition or fore-knowledge. When a series of card tests had apparently proved failures it was found that two of the subjects had been scoring on the trial reported *next ahead* instead of the card presented at the time. This remarkable phenomenon will be mentioned again later in this chapter.

It is reasonable to assume that the reception of extra-sensory impressions is associated with the

unconscious mind and so its becoming known will depend on, or be affected by, the state of the conscious mind. It is found that some external conditions, such as movements or noises that attract the conscious attention, are unfavourable. Moreover, internal factors such as fatigue, emotional disturbances, or the sense of hostility or lack of sympathy in those nearby, have an adverse effect. Only when the conscious mind is in a suitable serene and relaxed state can the messages from the unconscious become clear. The capacity for telepathic reception by the unconscious mind appears to require the total of a set of conditions that it is difficult to maintain. Rhine and others have found that after a short spell of correct results it was usual for a period to follow when the degree of correctness of calls was solely due to chance. During the periods of special receptivity the person concerned feels in a special state of mind and "knows" that the results are certain and correct.

The unconscious mind also manifests itself in dreams, for during sleep the normal consciousness is in abeyance. The discovery of the significance that dreams can have in relation to the activities of the unconscious mind is due to Freud. He developed a technique of dream analysis which has proved very valuable, and he discovered the manner of construction that applies to many dreams. In passing, it is necessary to make a comment on this subject of dream analysis, for there are many people who have read Freudian literature and are familiar with the significance that may be attached to certain images and situations that often occur. Some of these persons are very ready to interpret the wishes and complexes which can be inferred from dreams. Such interpretations can be misleading and very distressing. There is

what is known as the "manifest content" of the dream and from this can be inferred the "latent" or hidden content. The degree of reliability of the inferences to be drawn depends on a full knowledge of the individual, and the general tendencies to be drawn from the provisional analysis of a series of his dreams. Freud himself did not indicate that dream analysis was a simple mechanical process of applying certain interpretations to images and situations, but he was somewhat dogmatic about the interpretation of dreams. According to Freud all dreams are wish-fulfillments, and most often are disguised fulfillments of repressed sexual desires. As a comment on this we may note that we may have repressed emotions of fear, hate, disgust, self-assertion or self-abasement which can arise from the unconscious and seek a form of satisfaction in the dream-life. Other psychotherapists have found that dream interpretations on the Freudian methods sometimes give good results, but that on other occasions they can give false results. Readers who find some person who is anxious to hear, and to interpret, their dreams on Freudian or any other simple system are advised to be cautious in accepting such interpretations as reliable.

Those who are interested in dreams will find the book "On Dreams," by William Archer (edited by Theodore Besterman), of very great interest. For ten years Archer kept detailed record of all his dreams and he gives an excellent survey of his findings. In his experience he did not find the Freudian explanations to be applicable.

Jung states that in his psychotherapeutic experience he has come across many dreams which showed a premonition or fore-knowledge of things to come. The Freudian analysis of dreams has not noticed this

premonition in dreams This may well be due to the fact that one is only likely to find that for which one is seeking , in psycho-analysis one is looking at dreams only to find the wish-fulfilment, or for the effects of repressed emotions and experiences On the other hand, Mr. J. W Dunne in his analysis of his dreams found that approximately one half of them were related to events of the past, and the other half to events yet to occur On this he built an interesting theory of the nature of time and the significance of life , his books " An Experiment with Time," " The Serial Universe " and " The New Immortality " should be read for details of his experiences and views. The Society for Psychical Research has nearly 200 cases of spontaneous fore-knowledge that have been carefully investigated. Its published Proceedings have full reports on the varied types of experimental investigations that have shown this fore-knowledge to exist The work of Mr Whately Carrington is given in his book " Telepathy " published in 1945

It may be advisable to note that this fore-knowledge does not prove determinism and an absence of freedom of will in the human person Cases show that where events involve human choice and action then persons having fore-knowledge can make use of this to modify the fulfilment to be expected Nor does it appear to the author that this fore-knowledge necessarily involves some deep mystery in the nature of time, for an explanation of the probable source of fore-knowledge follows in the next paragraph and is consistent with inferences developed later in this book.

In connection with these premonitions Jung's beliefs about the depths of the unconscious mind are of importance. He considers that this aspect of the mind has access to the general memories of the tribe, race and

ultimately of all mankind, its memory covers experiences over hundreds of thousands of years. With this background the grasp of the significance of events, and the ability to prognosticate with a high probability of correctness, is not remarkable, for even we, with our limited knowledge and experience, can often realise the almost inevitable consequences, that will flow from some series of events or types of behaviour, and so we are in that sense foretelling the shape of things to come. In fact at its deepest level Jung appears to regard the unconscious mind as part of the collective unconscious of all humanity or all of life, and so here all individuals have contact.

We now proceed to the second aspect of the unconscious mind which consists of the perceptions and experiences that are lost to the conscious mind. A distinction, however, must be made between ordinary forgotten memories and those undesired thoughts or experiences which have been repressed. These latter appear to lie in the deeper parts of the mind, related to the primitive unconscious, rather than in the sub-conscious mind, which we are now considering. The sub-conscious mind appears to have a reasoning capacity, and it has at its disposal an immense collection of memories. When we sleep over a decision, or a problem which has been too difficult for the conscious mind, and find the solution immediately we awake, this solution must arise from the activities of the sub-conscious mind. In his book "Modern Man in Search of a Soul" (page 71) Jung remarks — "When to my conscious outlook there is no possible way of going ahead, and I am, therefore, 'stuck,' my unconscious will react to the unbearable stand-still." That is to say, from the extent of its knowledge and

powers it will produce some suitable solution if one will pay attention to its guidance.

Feelings are usually the impulses from the sub-conscious, and our deepest convictions arise when both our feelings and our conscious reasoning are in agreement Jung writes :—"Feelings are not only reasonable, but they are as discriminating, logical and consistent as thinking" This will recall to the reader the discussion which has previously been given on the subject of intuition and the part that it plays in the life of some people, and notably in that of women. That intuition can play an important and successful part in life was shown by the statement of a woman who had built up a highly successful business, had become one of the leaders of an important industry, and who played an active and important part in Local Government in London. In all her life, until it became necessary to indulge in explanations at the trade association and in local politics, she relied on emphatic and explicit intuitions, that is to say guidance that comes through the sub-conscious mind This guidance she still considers as of much greater value than the conscious and logical reasoning processes which are necessary in explanations to other people

This conception of an unconscious part of the mind which is discriminating, logical and purposive, is one that is antipathetic to the author's mental outlook, as a result of his scientific training. But that it does, in fact, exist is confirmed in several ways For example, St. George Stock in his introduction to "The Apology of Plato" writes—"From his boyhood Socrates had been conscious of a singular experience, which appeared to mark him off from the rest of mankind This was an inner voice, which

seemed to speak with him, and would check him suddenly when about to do or say something. To this voice Socrates yielded an unquestioning obedience, and was enabled by its aid to give wise advice to his friends with regard to the future—advice which they never refused to follow without subsequently regretting it.” The behaviour of children will often be found to be logical and purposive and well directed to securing some goal, though it is quite certain that this has not arisen from conscious thought, or maybe not even from a consciously realized goal. Again, neuroses are patterns of life and behaviour which are accepted by the unconscious mind, but not by the conscious mind. It is the experience of psychotherapists of all schools of thought that in attempting to cure neuroses by removing the causes there is a very strong “resistance” that develops as soon as the uncovering of the causes becomes likely, there is a part of the unconscious mind which is purposive, ingenious and logical in its various efforts to frustrate the efforts of the psychotherapist to upset the pattern of life it has found acceptable to itself.

Having completed this survey of the primitive unconscious and the sub-conscious parts of the mind we have now to consider the function of the conscious mind. Its relationship to other “minds” is most important, especially as some people consider that it is desirable to widen the field of consciousness as much as possible by “opening up” the unconscious part of the mind. This treatment is undoubtedly necessary if the unconscious mind is to some degree in a pathological state and interfering with normal life, as in hysteria, neurosis and some forms of insanity. Does it follow that such opening up is always desirable? It is a subject certainly worth consideration.

One characteristic of the unconscious mind is that it never forgets, and that it generally connects items of knowledge by association or superficial similarity, and not by any scientific analysis. It will be realised that an important function of the conscious mind is the exercise of criticism and judgment on the data available, the noting of significant interrelations, the use of reasoning powers, and the creative application of all activity to the affairs of life.

There is a great difference between knowledge which has simply been impressed on the tablets of memory and that which has been thought over, analysed and digested, and so to a considerable degree fully comprehended. There are individuals who have a very excellent memory and a very wide range of interests. Their information is such that they become a sort of human encyclopædia, able to pour out a fund of interesting information on a multitude of subjects. In most cases, however, it will be found that they contribute little or no thought of their own, nor do they use the knowledge they have in any solidly purposive or creative fashion. In this connection the quotation from Professor Spearman given in Chapter IX deserves a reference: it will be remembered that he said "in a sense memory is responsible for all error." The conscious mind cannot submit *all* that comes to its attention to an exhaustive mental process of cogitation and evaluation, this is time-consuming and life is short. But for specially useful or creative work such attention must be paid to the data which are to be used.

It is well known that things of special interest or importance in life are usually retained in the conscious mind. This raises the question whether the vast

forgetting, to which nearly all of us are prone, is a failure of the mind, or a condition which has developed in order to make it possible to use the conscious mind in a most effective manner. In this connection we may note that rote memory (as in the learning of poetry or a list of dates) is very good in young children, but the ability diminishes as they grow older, that is to say as conscious thought, and the selection of material for conscious thought, increases so does the purely automatic memory decrease. There is another related fact; those of low intelligence, or those unused to thought, have a total rather than a selective memory. In giving an account of any occurrence they can only live it through again, narrating every incident in its serial order, they do not forget the trivial, nor can they extract the essentials. Incidentally, if some important information has to be garnered from a person of this mentality their prolixity may be exasperating, but to become impatient, and to press for a brief and correct account, is unfair to the narrator, and may result in the loss of valuable information.

To the writer it seems that mental operations which are going to involve a great multitude of memories, all dragged in because they are present in the conscious mind, are likely to be much slower and perhaps less effective, than those which operate with a selected, but sufficient, body of memories and well digested knowledge. Thus the opening up of the unconscious mind, the terrific widening of the field of memory, may bring so much material to each topic of thought that the essential function of the conscious mind of reason and judgment may be overwhelmed. To repeat again the statement about Lord Macaulay "He had so great a memory that he seldom troubled to think."

Another and related point of view is expressed by Jung in his book "The Integration of Personality" (page) 261 — "It is true that an accurate application of the methods of the Pali-canon or of the Yogistra, produces a remarkable extension of consciousness. But the contents of consciousness lose in clearness of detail with increasing extension. In the end consciousness becomes vast but dim, with an infinite multitude of objects merging into an indistinct totality. a state in which the subjective and objective are almost completely identical This is all very well, but scarcely to be recommended anywhere north of the Tropic of Cancer" There is also a great measure of agreement between Freud and Jung as the following quotation from page 106 of Freud's "New Introductory Lectures on Psycho-Analysis" will show — "It can easily be imagined, too, that certain practices of mystics may succeed in upsetting the normal relations between different regions of the mind, so that, for example, the perceptual system becomes able to grasp relations in the deep layers of the ego and in the id which would otherwise be inaccessible to it Whether such procedure can put one in possession of ultimate truths from which all good will flow may safely be doubted."

In concluding this discussion of the relationship between the conscious and the unconscious aspects of the mind one must emphasise that in some individuals there is a great antagonism between the goals in life sought by the conscious mind and the unconscious mind. It is this conflict of goals that underlies much mental ill-health, and the success of modern psychotherapy is that it can discover and expose these antagonisms.

The contents of the sub-conscious mind can be utilized by a process which Hollander calls self-hypnosis, that is by seeking a quiet place and becoming "lost in thought." If the prior determination has been to cogitate upon a given subject, and the natural tendency to day-dreaming is ruled out, then the sub-conscious can operate. The technique of relaxation given by William Brown, and quoted in Chapter XIV, is of value in this process. Hollander says on page 129 of his book "Methods and Uses of Hypnosis and Self-hypnosis" that "No one can create thought. The process of thinking consists in holding the mind still and allowing thoughts to arise in it from the depths." This statement undoubtedly has useful measure of truth even if it does not apply in all cases. It does not mention the important part that the conscious mind must play, that of judgment and the critical examination of thoughts. Nor does Hollander appear to appreciate that quite commonly the impulse towards creative thought is a willed effort of the conscious mind, and that without this special effort "inspirations" are not likely to appear. As the preceding parts of this book have shown all thoughts and impulses which proceed from the depths of the mind are not wise nor even desirable.

To sum up this chapter it appears to the writer that humanity has to learn to make full and effective use of both the conscious and the unconscious mind. When Wells stated that man is slower than woman he probably meant that he failed to act on his intuitions, but wasted time in thinking matters out in his conscious mind, and the inadequacies of his knowledge at this level resulted in his proving stupid on many occasions, when he referred to women being quicker and sillier than men he presumably meant that while

they acted on intuition the background of information on which the intuitions were founded was often inadequate or incorrect

The conscious "thinking out" of intuitions is clearly desirable for all aspects of life which call for co-operation between human beings. Conscious thought is also necessary for the evaluation of one's own intuitions, "By their fruits shall ye know them," and in the judging of the fruits the conscious mind has its part to play. It would be of great interest if reliable data could be secured from a number of people who have proved successful in various walks of life to find out to what extent their success has been due to conscious reasoning and to what extent to "hunches," "inspiration" or other forms of intuition. It would also be of interest to know how many persons find their intuitions are verbalized, as occurred with Socrates. Possibly this is not as rare as one may suppose, for in view of the stigma attaching to voice-delusions from their occurrence with the insane, few would report this form of intuition.

CHAPTER XVII

CONCERNING PSYCHICAL RESEARCH

It is a strange, but true fact, that the subject of psychical research gives rise to strong emotion in favour of rejection or acceptance in some people. It is worth while to appreciate the reasons for this, so that statements emanating from such sources can be given their due weight in our judgments.

Some people have the strictest regard for objective truth and so anything that appears to undermine this truth raises in them very strong feelings. From the study of science they have become convinced that all in this world is material and conforms to a strict

causality With great courage they have looked on nature as (in their opinion) it really is, and have faced the conclusion that they, and all the rest of life, are mere phenomena associated with some peculiar forms of matter When matter loses this particular form they are, in consequence, sure that life and all that has been associated with it comes to a complete end There is neither mind nor soul to survive

It will be appreciated that when they hear of events which happen in contradiction to the normal causal relations that hold good in the usual phenomena of this world, then either this certitude they have is upset, or alternatively their ideal of truth is being assailed It therefore seems reasonable to them to demand that the phenomena should be subject to the ordinary experimental verification on which the bulk of science is based When happenings not fitting in with established science are alleged to occur and either cannot be repeated, or, on investigation, are proved to be due either to trickery or to faults in human observation, then the natural inclination for persons of this frame of mind is to assume that all such claims are false. So with regard to psychical research their attitude is, "Why waste time in exposing that which appears marvellous, but which sufficient investigation will surely prove false?"

Because, very rightly, ordinary folk attach a great importance to the weighed opinions of scientists it is desirable to quote an example of a scientist's approach to a problem of psychical research. Professor C. D. Broad, in his Presidential Address to the Society for Psychical Research in 1935, stated — "The degree of belief which it is reasonable to attach to an alleged fact or a proposed theory depends jointly on two factors, namely (a) its antecedent probability or improbability

and (b) the trustworthiness of the evidence and the extent to which it seems to exclude all alternatives except the one suggested" Then, speaking with reference to clairvoyance, he states that in view of the fact that it is "impossible to assign a degree of antecedent probability or improbability to it. In that case we shall be unable to come to any rationally justified degree of belief or disbelief when they produce their empirical evidence, however impressive it may be" Here we have a most peculiar state of mind, "impressively" substantiated evidence is not to be believed unless it agrees with pre-existing theories. It is a forsaking of the road by which science has progressed. In the past, when facts have not fitted in with theories, the facts have been very carefully checked. But when the empirical evidence has been very impressive the way of science has not been to deny the facts, but to conclude that the theories with which they do not fit are thereby proved inadequate.

Some other admirable people realise that the basis for ethical conduct in men must rest on some foundation of religious belief. What, therefore, can be more valuable to the whole of humanity than to prove the reality of survival after bodily death? They are therefore prejudiced in favour of belief in psychical phenomena. They are often too ready to accept "proof," or, having seen some very convincing phenomena, they lose the critical spirit and unwittingly give support to those people who find that playing on the credulity of mankind is a profitable means of livelihood. The mistaken enthusiasm is likely to frustrate their intentions, for if a faith and code of life has been erected on foundations which subsequently prove false, then the reactions of the deceived persons are likely to be severe and undesirable. It would be

well for them to read "Leaves from a Psychist's Note-book," by Harry Price, and gain an insight into the deceptions that can occur, and the difficulties of psychical research. A still better book for guidance in approaching psychical research is "Psychical Research," written by Hans Driesch, Professor of Philosophy in the University of Leipzig, this is a somewhat advanced book but it deals with the whole subject in a scientific and philosophical manner.

There are other people who react strongly to the idea of survival. Those, for instance, who simply fear death and therefore very strongly desire to accept any comforting evidence. Then there are those who do not find that a belief in survival, and the responsibility this may imply for the behaviour of the individual, would fit in with their pattern of life; so they scoff at any evidence that inclines this way. Finally, there are those persons who, from unconscious motives, refuse to contemplate any facts that may prove the survival of the human mind, they have fixed ideas and closed minds on this subject, though they may have their prejudices well rationalised.

In seeking to secure a balanced point of view one has two sets of phenomena to consider. First, there are the purely mental phenomena such as telepathy, foresight, visions, and a knowledge of things which cannot have been obtained by ordinary material means. Then there are physical phenomena, such as the movement of objects without any explanation that fits in with our present biological or physical knowledge.

The subject of telepathy has already been discussed in the preceding chapter. Unless one is to assume that many reputable scientists have entered

into a widespread conspiracy to deceive humanity, one must accept telepathy as completely proved. Does telepathy prove the survival of the human mind ? The answer is that it is not inconsistent with such survival, but it is not a proof. It is certainly a difficulty for the materialist to explain its occurrence. But it also complicates so-called communications from the dead. It will be realised that usually the information or evidence that is given will be known to some persons who are living, and thus it is possible that it could be obtained by telepathy from this source. For evidence of survival to be completely convincing it is desirable that it should disclose that which is not known to any living person. Two examples of this type will be given.

One well-established case is that of James L. Chaffin, a farmer who lived in North Carolina, U S A. Chaffin made a will in 1905, leaving his farm to his third son, Marshall, but making no provision for his widow and three other sons. When he died in 1921, his son obtained probate for this will, and it was not disputed. In 1925 the second son, whose name was James, had, first, some vivid dreams, then several nights later, his father appeared to him in a vision, dressed as in life, and said : " You will find my will in my overcoat pocket." After considerable trouble the overcoat was traced, and it was found that the inside pocket had been sewn up, and it contained a paper written by his father—" Read the 27th chapter of Genesis in my daddie's old Bible " So James proceeded to his mother's home, taking with him two witnesses, and after a search the Bible was found, and at the 27th chapter of Genesis two pages were folded together and enclosed a will dated January, 1919. This will left the property to be shared equally between all members of the

family In December, 1925, the Davy County Court of North Carolina annulled the earlier will and probated the new will The whole matter was investigated for the Society of Psychical Research and its findings are published in the Proceedings for 1927

Another example is given in tests carried out by Harry Price and reported in "Leaves from a Psychist's Note-book" It concerns a sealed box which was packed and closely sealed by Joanna Southcott in 1813, and which had never been opened. Before steps were taken to determine its contents by X-ray photographs, Mr Price asked a number of mediums to sense its contents (a proceeding known as psychometry). The statements of most mediums were not very remarkable, but the forecast given by one medium, Stella C, was so detailed and correct that some super-normal knowledge not derived from living minds must have been obtained. When the box had been X-rayed it was then opened, and the remarkable degree of correctness of the psychometry of Stella C concerning its many and varied contents was shown The details of the items "sensed" are given and those found follow in brackets —Coins (purse containing an assortment of coins), jewel (a cameo and pair of gold inlaid earrings); purse (a purse covered with steel beads), books (five or more books found), sheet of paper (a sheet printed on the River Thames, 3rd February, 1813); beads (purse with steel beads); bag (a woman's embroidered night-cap that looked like a bag), seal (no seal was found, but the box itself was well sealed) The medium also reported the feelings of "icy" and "loses", these could have reference to the sheet printed on the frozen Thames and to a losing lottery ticket for 1796 found in the box. Incidentally, readers will note that clairvoyance and psychometry

are similar in general nature to the faculty of water-divining, the reality of which has often been demonstrated in a very practical manner.

Physical phenomena are more objective and so less open to doubt by some minds than purely mental phenomena. One very interesting example is given in "The Evidence for the Super-Natural," by Ivor Ll Tuckett. A brief extract will be given. "The phenomena are given on the evidence of Sir William Crookes, F R S, the noted chemist, Mr. Galton, F R S, the well-known authority in the domain of travel and ethnology; and lastly of Mr Walter Crookes and Mr Serjeant Cox, both respected, successful men in their professions. The medium, Mr. D. D. Home, during the sitting, gave a demonstration of 'psychic force'. He took a ring that was in the room, 'our own ring of solid iron, half an inch in diameter,' and while holding Cox's right hand he pressed the ring against his arm at the upper part, near the shoulder. The pressure was 'with some force against my arm, and in an instant it was hanging upon it.'" This occurrence was in the 1870's, and about 1910, when Tuckett was writing his book, he regrets (a) that no conjurer was present, (b) that the conditions were 'unscientific,' and there was no attempt at a repetition, (c) that the phenomena took place through the co-operation of a medium, "which inclines the mind to doubt," and concludes "how little reason there is for being convinced of a supernatural explanation of the phenomena in question." This is one means for disposing of statements when two world-famous scientists are involved and two other respected professional men. The reader must judge whether the comments indicate a scientific or a gravely prejudiced frame of mind.

The above case has been given as one example of the unusual that is supported by evidence of very reputable persons. For a number of examples of psychical phenomena the book already mentioned, written by Harry Price, should be read. He gives examples of the phenomena of the impressive but childish type, such as poltergeist occurrences, and then very striking evidence with the mediums Willi and Rudi Schneider, Elinore Zugun, and Stella C. It has been suggested that these psychical phenomena do not really occur, but are due to the mass hallucinations of those present. This objection has been disposed of by the use of recording instruments and of photography, so that the objective reality of the occurrences is established.

A short and effective statement of the data from psychical research is given by Sir Oliver Lodge in his book, "Why I Believe in Personal Immortality," published in 1928. An excellent book published in 1938 is "Science and Psychical Phenomena," by G. N. M. Tyrrell. This gives a balanced and well-thought-out survey of all the types of evidence, and moreover, it gives the various points of view concerning the significance to be attached to the evidence.

From the general scientific point of view there are two grounds for criticism of much of the data from psychical research. The first is that the phenomena are not regularly reproducible and that in addition to being sporadic they usually appear to be produced in conditions that are peculiar, and that favour deceit. For example, it appears that usually darkness or very subdued lighting is desirable, that the presence of even unsympathetic persons interferes with, or prevents, the phenomena, and that music or singing by those present is helpful in some way. The second ground

for criticism is the nature and content of the demonstration or communications

So far as the conditions are concerned it is clear that phenomena different from those forming the subject of ordinary science may require some special conditions, or at least may be favoured by them. It is reasonable to concentrate on establishing the genuineness or falsity of the phenomena while accepting what are claimed to be the necessary conditions, but using all the possibilities of science to minimise the handicap that the conditions impose on ordinary investigation. This, for example, has been carried out effectively by Dr. Eugene Osty, the Director of the Institute Metaphysique Internationale of Paris. Full use was made of infra-red rays to check and record those movements of the medium, and of objects, which could not otherwise be seen. Many of the physical demonstrations are of a childish type, and so far as the communications are concerned there has not been any publication of new and valuable contributions to science from these sources. This, however, may not be a just criticism. The primary concern of the originators of psychical phenomena may quite well be to demonstrate the reality of survival. Moreover, as will be mentioned later, the conditions may not be suitable for the communication of fresh scientific knowledge concerning our world of space and time.

Those having any special or scientific interest in this subject are advised to obtain the pamphlet published in 1945 by the Society for Psychical Research. This Society was founded in 1882 and its Presidents have included men who are world-famous as scientists, philosophers and psychologists. Its purpose was (and is) to investigate a particular field of unusual occurrences of and alleged happenings, and if possible to

secure a systematised knowledge of this field. It is not concerned with the beliefs and practices of what is known as spiritism or spiritualism, and it is not engaged in any special search for proof of the survival of personality after death. The pamphlet in its 16 pages gives a summary of the work accomplished and a carefully selected list of publications on various aspects of psychical research. The address of the Society is 31, Tavistock Square, London, W C 1, and the cost of the pamphlet is threepence.

After reading the books mentioned in this chapter and other books written by capable and scientific investigators, it seems that one must accept the reality of psychical phenomena. The only alternative is to conclude that a considerable number of persons of high scientific abilities and reputations have, over many years, decided to carry out an elaborate hoax for no apparent reason. For a most remarkable example of the desire not to accept the reality of psychical phenomena, and the discovery of "reasons" for disbelief, the reader should consult the book "The Evidence for the Super-Natural" which has already been mentioned.

It is desirable, however, to examine the consequences that follow acceptance of the reality of some psychical phenomena and the proof that it gives of some form of survival of the personality.

The origin of the phenomena is clearly outside the time-space system of this universe as we know it, for otherwise it would be known directly to us. It is quite conceivable that knowledge gained in our time-space system can be interesting in a different system. For example, beings whose mental grasp was limited to two dimensions of length and width could make important discoveries in plane geometry, but they would not be able to realise three-dimensional

or solid geometry, but their discoveries in plane geometry could be both interesting and useful to other beings such as ourselves who are familiar with a three-dimensional universe. It is equally conceivable that knowledge gained in another system of existence different from ours could be inapplicable to our world and so of no use to us, it would also be inexpressible in words and so could not be communicated verbally to those to this world. The only means of expression would be by mathematics; such communication does not seem to have occurred unless one regards the "inspiration" of mathematical discoveries as coming from such a source. A reason for the failure of mathematical communication is given later in this chapter in the communication attributed to F. W. H. Myers.

The development of knowledge in our time-space system may thus be either impossible or not worth while to those in the Other-System. But the knowledge and experiences relative to our world that accumulates in the Other-System may be dependent on that gained by men now living or on that taken over by the minds of those who have died. This extent of knowledge could be so vast that it would make possible very reliable prognostication of future events, and so through communication it would explain intuitions and premonitions. These prognostications, however, need only be of very high probability and not infallible.

If, as most people believe, individual minds have a useful degree of autonomy then one has an explanation of poltergeists and the general physical phenomena of a psychical nature. Some minds will be so undeveloped and yet so strongly individualistic that they will not share to any significant degree in the intellectual

atmosphere of the Other-System Their interests may therefore remain focused on the spectacle of this, our world; on finding that they can interfere in this present world they may take childish delight in doing so.

If we take for granted that contact can occur between our minds and the Other-System, the peculiarity of telepathy is explained, the passage of messages unaffected by immense distances from one mind to another can be due to impulses passing from one mind to the other via the medium of the Other-System.

It is fairly obvious that the "communications" handed on by mediums come through their unconscious mind. The freedom from distortion in the messages will depend therefore on the extent to which both the conscious and the "acquired" unconscious of the medium are dormant. Undoubtedly the messages in most cases will suffer a degree of distortion, and in some communications this may be very considerable. It must also be conceded that with a medium the messages at one time may come through with but little distortion, but at another time the interference of the acquired unconscious may be considerable, moreover, where the medium has a powerful incentive, either to maintain a reputation or to gain money, then if conditions are unfavourable to unconscious reception or action, it is possible that conscious action may occur. Considerable care is therefore necessary in the weighing of the significance of phenomena, because a portion of a "communication" is remarkable and completely true it does not follow that the rest is necessarily of the same quality, and it may be remarkable for its lack of truth. It will also be noted that it is not in conformity with our modern knowledge of psychology to conclude that because some demonstrations have been proved

false *all* which have emanated from that medium must be false. What is alleged to be the discarnate spirit of one of the leading members of the Society for Psychical Research, F. W. H. Myers, communicating through Mrs. Holland's automatic script states.—“The nearest simile I can find to express the difficulties of sending a message . . . is that I appear to be standing behind a sheet of frosted glass . . . which blurs sight and deadens sound . . . and dictating feebly . . . to a reluctant and somewhat obtuse secretary.” One can say of this statement that it fits in with that we should expect from our modern knowledge of psychology.

It is a commonplace of human experience that some happenings have seemed very strange and fortuitous, and various explanations have been put forward to explain individual occurrences. These explanations have only been satisfactory to a limited degree, but when finally a fundamental explanation has been found all the bits and pieces of knowledge have neatly fallen into place, and the limitations of the preceding partial explanations of individual occurrences have become obvious. As example the “germ” theory threw a flood of light on disease and many natural processes, or the discovery of vitamins explained many queer problems in dietetics and disease; or modern knowledge about electricity explains the “St. Elmo's Lights” (reported by sailors but disbelieved for long by scientists) or the sudden downpour of rain after a lightning flash, or the aurora borealis. In fact one significant test for the truth of alleged new knowledge is the degree of unifying action it has on portions of knowledge not previously connected.

This concept of survival and of a multitude of minds in some other system which can have some actual,

though limited, contacts with ordinary human minds has this quality. These surviving minds in their totality can form the Collective Unconscious that Jung has been led to infer from a different line of reasoning, and this Collective Unconscious will clearly have a wisdom infinitely greater than that of any human mind. Fore-knowledge can be derived from this source. The concept proves very consistent with the background and practices of the meditative and mystic religions. In its light the accounts of Lamaistic Buddhism, given by Alexandra David-Neel in "With Mystics and Magicians in Tibet" do not seem so improbable. Ancestor worship, as practised in China or Japan, does not appear unreasonable. Karma and reincarnation do not seem improbable, memories of previous experiences could exist in the totality of the mind, but be in the unconscious, and in exceptional conditions these unconscious memories could thrust through to the conscious mind. One value of sincere prayer, either for guidance or for action (such as the cure of disease) may arise from unconscious contacts with something external to, and wiser than, the individual; the remarkable powers of the mind on the physical conditions of the body have already been discussed.

Again one must note this. The religions of the East with their practices of meditation and of control of the body and mind, may quite conceivably establish some more or less direct connection with this external Collective Unconscious. From this source there can be gathered such wisdom and knowledge as the recipient's mind is capable of grasping. Olaf Stapledon in his book "Philosophy for Living" says that from his reading he finds that there have been throughout history and in all nations men who seem to have

experienced the inexpressible ecstasies of mystical experience. From the attempts made to explain this experience he concludes that it has some degree of similarity with all people. This mystical ecstasy can well have been a much fuller realisation of the Collective Unconscious and its great reality. It does seem, however, that from this source there comes, not the inventive and creative use of knowledge but a mental appreciation of what may be termed "ultimate reality."

In concluding this chapter we may note that the Western mind under the pressure of circumstances and by the effective use of the conscious mind has been inventive and creative. Through its widening of the field it will have contributed to the body of knowledge which is available to the Collective Unconscious, and so has made it more likely that "inspirations" from this source can be effectively developed.

CHAPTER XVIII

RELIGION

THE following quotation from page 264 of "Modern Man in Search of a Soul" by Jung very aptly opens the subject of this chapter — "Among all my patients in the second half of life (that is to say over thirty-five) there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none has been really healed who did not regain his religious outlook. This, of course, has nothing to do with a particular creed or membership of a church."

What are the fundamentals of "a religious outlook on life"? They include the belief in some Being

much more powerful and enduring than man, who can be of great significance to the individual for his weal or woe. What are the grounds for belief or for disbelief in religion ? How far are they justified and how far are they due to a lack of mental health ? These are the general aspects which first require to be discussed

Some of the influences which prevent belief, or which favour disbelief, arise from developments in the unconscious mind dating back to childhood days. Religion can appear to a child as the source of intense and unfair frustrations during its early life ; and thus is formed a background of the mind which is forever hostile to all religion, and which results in a closed mind on this subject. During early life there may be strongly hostile feelings towards some person who is strongly religious , the hostility almost inevitably will spread to religion unless there are also strongly religious persons whom the child likes or admires. A child may have parents who are unfair or cruel and whom he comes to hate ; the hatred and rejection of the parents spreads to religion when the parent complex is touched . . . the phrase " God the Father " cannot convey to one with this mental background what it will to most people. A little child has an immense trust in grown-ups and considers that they are far more wise and far better than, in fact, they are , should it happen that a child detects a reputedly religious grown-up showing some grave fault or hypocrisy then the mental shock to the child is great, and his unconscious rejection of the religious outlook may be very strong. Finally, parents who tell their child about the all-seeing eye of God may, unless care is taken, also create in that child's mind the belief that God is a sneak who tells tales to father and mother and gets him into trouble.

Later in life the mind may develop complexes which impose disbelief as a pattern of the mind. For example, it may be that religion is found to involve a painful frustration of impulses, or to act as an annoying handicap in the way of life one would follow, religion is therefore rejected by the mind, and a complex against the subject, and against giving it any consideration, is formed. The matter may even proceed to a further extreme if the mind of the individual has a fundamentally religious tendency, for then it becomes necessary actively to attack and dethrone religion in order to feel free to follow the desired pattern of life. A terrific mental shock received from some person who is very religious may have repercussions in the mind which produce a complex favouring irreligion.

These unconscious motives which blind the mentality need not be enlarged on by further examples. From what has already been written in the earlier parts of this book the reader will realise how powerful such mental forces can be in their influence on the mind. Where the opposition to any religious beliefs is intense, and has a pronounced emotional content, the existence of some unconscious complexes is probable.

Finally, there are conscious grounds for disbelief. For example, children may be educated in a religion which believes in pearly gates to Heaven, streets of gold, the twanging of harps and eternal praises, and a Hell of fiendish tortures and of fire and brimstone. When they grow up and find these beliefs are not universal, and when they read, cogitate and become sure that such beliefs are foolish, then they may conclude that religion is just a mockery and a means of controlling youth in the interests of older persons. Or they may have been educated by truly pious parents to accept the Bible as literally true; then as they

grow older and find that modern science and history proves that this literal interpretation is wrong, or read the Bible with a more informed mind and realise how deplorable, by modern standards, is some of the conduct therein displayed, there is a violent reaction and a complete rejection of religion. When, in the course of reading, or by observation of life, they find how often those who profess the principles of religion have grievously offended against them in their practical life, once again the reaction may be the extreme one of total rejection.

These same irrational or inadequate grounds may affect belief as well as disbelief. There are many who have never given thought to the subject of religion, but who are sincerely religious. Just as in certain conditions (some of which have been mentioned earlier) a child may form an unconscious complex against religion, so in favourable conditions he may develop a complex that determines religion as a fundamental part of his mental life. Or it may happen that the woes and difficulties of life so overwhelm a man that by sudden inspiration he solves the problems by fervently embracing religion. he uses religion as an opiate for his mind.

If it be granted that religion is a necessity then, for mental health and true respect for the religion, its adherents should not be those who are mentally blinded by unconscious complexes or those who have been bludgeoned into acceptance by the blows of fate, the religious belief and feeling should be a true reflection of the individual's mentality. One may wonder whether this was not the reason for the saying of Christ in Chapter 15 of the Gospel according to St. Luke — "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than

over ninety and nine just persons which need no repentance" The "just persons" can be those who are good and religious, but who do not know why, and so their mind or soul is not truly behind their beliefs, while the sinner who repenteth can be he whose matured mind or soul has come to realise the truth of religion, and the reasons and needs for repentance.

It is therefore important to examine the natural grounds for belief or disbelief in religion. This examination will be concerned with religion in general, and not with any special religion or sect. For this discussion it is necessary to consider the consciously held and reasoned point of view. Previously in this book the important mental qualities of intuition and inspired insight have been discussed. It must be granted that in practice there may be great difficulties in distinguishing these appreciations from the impulses caused by complexes that exist in the unconscious mind, but that they may exist must also be admitted. It must be accepted that some persons have mystic experiences or upsurges of "knowing" from the depths of the mind, and these can be such as to give to them a positive and complete faith in religion. Our concern must be restricted to that which is explicable to all men, that which appeals to the reasoning aspect of the conscious mind.

The disbelief known as "rationalism" or "materialism" is based on nineteenth century science. The discovery of the apparently inevitable chain of causality of all physical phenomena in the non-living aspects of the world, and the development of experimental biology showing the physical basis of the processes of living, made it possible to consider that much or all of the phenomena of living might be a similar chain of cause and effect. The impartial consideration of

this aspect of knowledge was opposed by some eminent religious leaders who considered that these new thoughts and ideas were so dangerous that they must be attacked and destroyed. This issue came to a head in the controversy about evolution. Emotion and conflict produced heated arguments in place of quiet discussion, and in arguments the views of opponents always tend to become extreme. Scientists, from their point of view, made their appeal to the realities of nature, their opponents were forced to rely on the subtilities of philosophical arguments which require a special background of training, and a special manner of thought, if they are to be appreciated. Those who took the trouble to study the matter were impressed by the general mental honesty of the scientists, by the facts that they could adduce, and by the self-confidence of the exponents of rationalism and materialism.

In this heat of conflict a true appreciation was not possible, and the matter is worth a re-examination now, with appropriate illustration.

One objective of science is to discover the "laws" that "explain" what is considered to be the inevitable behaviour of matter (or of man). Now, if one finds that something is true in a number of instances, and not false in any that have so far been examined, then by inductive reasoning one assumes that this something is always true, and so a "law of nature." Then, of course, the law can be used by deductive reasoning to prove other matters; the value of a scientific law is that it provides a key to turn the locks which lead to new discoveries. If some happening seems contrary to the law then one can either assume (*a*) that the reported happening is false, or (*b*) that when it is more fully explored it will be found to conform to the law, or (*c*) that it proves the law is not completely true. Once

a law of nature has been long established, or if the belief in the law is conditioned by some strong mental prejudices, then the mind may only grant the first two possibilities, and the third is automatically ruled out

What is of importance to us is to note that the formulation of a "law" by inductive reasoning, and then its application to other matters, is a step which may be taken too readily. It is a fault to which some scientists are too prone. For example, Freud made this mistake when from his general, but limited, experience he taught that all neuroses were due to the frustration of the sexual instincts. Adler was equally wrong when, from his experiences, he concluded that the sole explanation lay in the frustration of the instinct of self-assertion. Jung, from an initial remark that chances or unusual events do at times occur in groups, later proceeds to the assertion that "There is a real measure of probability that unusual events will coincide in time and place" and "the fact that chance events tend to fall in sequences." The making of scientific law and then the use of such a law is too much in their minds. Other examples affecting other authorities could be given, but this is hardly necessary for the purpose of this book.

Another warping of the processes of reasoning arises from a false "scientific" attitude where one explanation of an event is taken to be the true and complete explanation. Most events have a number of explanations, all being reasonable within their limits, and being dependent on the angle of approach to the subject. The true and complete explanation, if it is found, must be one that is all-inclusive. To find an explanation, next to assume that it is the one and only explanation, and then to deduce consequences from it seems logical, but it may lead to grave error.

As an example of importance we may take the matter of charity and goodness to one's fellow men. One explanation can be that the motive is the purely selfish one of feeling "good", another is that of seeking to insure against some time in the future when one may oneself require help. There is, however, the "good" mentioned by Swedenborg in "Heaven and Hell" where he says of the angels — "To do good for the sake of self, they do not call good, because it is done for self, but to do good for the sake of good . . . makes heaven." Charity and goodness may arise from many motives and even the high standard set by Swedenborg does at times illumine human, as well as angelic, conduct.

An achievement must certainly be credited to those rationalists who have made a study of religious beliefs. They have done invaluable work in elucidating the mechanisms of the living body, and the ways of working of the human mind. This has included the "debunking" of many childish religious beliefs and of other teachings. The total effect has been to induce in the thinking portion of mankind a humility and tolerance that were greatly needed. Another achievement is that they have shown that a worthy and purposeful life can be lived by those who believe that in doing what they consider good they have no expectation of reward, they act as they do entirely from high ethical ideals and for the sake of good. We now know that the conception of the brotherhood of man as an active force in the world does not necessarily need a religious outlook or a faith in survival and rewards in an existence yet to come.

The one peculiarity of the rationalist is that he should be so keen on knowledge and education. For, logically, if all is one chain of cause and effect following

an inevitable course then all effort in life, all seeking to change and improve the human lot, is futile, what will be is inevitably determined by the past events, and the efforts of any man are of no avail, and either to praise or to blame is only foolishness.

Now let us pursue an enquiry into the grounds on which a religion can be based. The first and fundamental question is whether there is a mind, as distinct from the body through which it manifests itself. The old analogy is still a useful one here. Is the music produced by a pianist playing on a piano, or have we simply a mechanical instrument with a vast repertoire of tunes which are produced in response to the appropriate mechanical stimulation. The materialist believes in the mechanical piano, most people believe that there is mind and body, or pianist and piano.

What this problem amounts to is whether there are any aspects of human activity that cannot easily, or by some stretch of the imagination, be ascribed to a series of mechanical causes. There are at least three factors that are difficult to explain mechanically. The first is that some human behaviour is almost impossible to explain by a knowledge of what has happened in the past, the behaviour is directed to secure some aim or purpose that lies in the future and the behaviour can only be explained when this objective is known. Thus in place of looking into the past for the cause of effects (as we always do in material science) we have to look into future effects to find the real cause. Secondly there is the rare, but well established, power of telepathy which has already been discussed in the preceding chapter, which cannot be explained by any material science at present known. Finally there is an example of a

peculiar power of the mind which is mentioned by McDougall in his book "The Frontiers of Psychology." We live in a world of three dimensions and we can only visualise objects that have two dimensions (such as the length and breadth of a plane surface) or three dimensions (such as the length and breadth and height of a solid). In mathematics it is possible to investigate the properties of systems with more than three dimensions. It follows from man's biological experience that he can only visualise the partial aspects of such poly-dimensional systems as are expressible in two or three dimensions. For example a slice or section through a three dimensioned system such as a sphere will give a two dimensional aspect, a circle; a section through a four dimensional system would give a three dimensional aspect, that is a solid, and this could be expressed as a solid, or drawn diagrammatically on paper. Now McDougall mentions the case of a woman who, in some unknown manner, is able to comprehend poly-dimensional systems, and who is able to produce quickly the aspects of them which can be drawn on paper. She has not, however, the mathematical knowledge to work out their verification, and to do this expert mathematicians have to cover pages with their calculations. Here then is a faculty that is completely outside reality as we know it and thus outside any explanation based on evolution, or on the conception of mind as "the tool of the instincts"; but it is not inconceivable if mind is something operating outside, but through, the body.

This raises the philosophical, but very real, question of how mind can act on matter, for obviously to secure the activity of living directed by mind this action must occur. This seemed an impossibility in the late

19th century when matter was "known" to be an aggregation of minute particles or balls of unchangeable substance (the atoms of the elements), and it was inferred that the whole of nature could be explained on the basis of the movements and properties of these solid little atoms. With increase of knowledge it has been shown that matter has not this simple structure, but it consists of minute charges of electricity, and these charges of electricity consist of a wave motion in an unknowable medium called the ether. The reality we can ultimately know is found to consist of what are known as "group-waves" that are produced when two or more simple waves inter-act. These group-waves can have any velocity up to that of light, and the direction of travel of the group-wave will be along a simple wave in the ether. Thus, if "mind" can produce these simple waves in the ether this can be the initial impulse which leads to material action by directing the course of "group-waves" or matter and providing the trigger-action that leads to large-scale effects. This is a very brief and inadequate condensation of the theory, based on the modern developments in physics, which is expounded by Sir Oliver Lodge in his book "Beyond Physics" (published in 1930).

It seems reasonable to assume that the mind is external to the body though it is greatly limited by the body and its experiences. It could still happen that when the body disintegrates there is some separate, but parallel, disintegration of the mind. Is there any evidence of the survival of the human mind when the body dies? This subject has been discussed in the preceding chapter and there is a considerable body of evidence which indicates that the mind does survive the death of the body.

It is therefore of interest to consider the probable consequences of this survival, and in particular whether they correspond with the usual ideas of personal immortality.

In this connection we may take note of a comment by Dr. J. A. Hadfield in his book "Psychology and Morals"—"it is only because everyone is more or less abnormal that everyone is interesting" On consideration we shall realise that our particular individuality does depend on our differences from other people, and fundamentally these are mental differences. These mental differences depend on our individual experiences and on our errors or insufficiencies in appreciating various subjects. Thus it follows that given a very long period of experiencing, of gaining knowledge and practice in thinking, each mind would inevitably grow more and more like other minds; the total of each individual's experience, knowledge and correct thinking would slowly but surely tend to become equal. Thus our characteristic personality cannot be immortal, but it must continue to change after death as in fact it slowly changes during life. With a sufficient lapse of time all souls will become alike.

There is another characteristic in humanity which we can see developing throughout history, that is the co-operation or team-work of groups of individuals in order to secure more effective action for the benefit of all. This formation of a working team can be seen in good committees, or in the co-operation of a body of scientists to pursue some line of research. Just as the body is built up of myriads of small individual cells so these highly developed, inter-communicating, and similar minds can be conceived as forming vast working teams of individuals which,

in their aggregate, will comprise Great Minds of knowledge and wisdom exceeding our comprehension. The expression "Universal Mind" is not used, as clearly there can be a hierarchy of teams of minds at various stages of development, or following particular paths of progress.

Has this concept arising from our knowledge any relation to ideas that have arisen from other lines of exploration? It has. For example, nearly all biologists, whatever their other differences of opinion, believe with Julian Huxley who states, in "Essays of a Biologist," that evolution of life is characterised by a development not measured by bodily size but by increase of mental capacity. The rationalists can merely note the fact, the philosopher Henri Bergson considers that it is the expression of the aim or purpose of what he calls the *Elan Vital* or Life Force. This could equally well be expressed as purposive effort directed by Great Minds seeking thereby their own further development. Then again from his studies in psychology and psychotherapy Jung has found that the conception of a collective unconscious behind the human individuality is necessary, this can equally well be expressed by the Great Minds that are behind all life and in contact with it through the unconscious aspects of the human mind. Finally, the inspired founders of the great religions can well have been those individuals who for some reason had a closer contact than usual with the Great Minds, and the inexpressible ecstasies of the mystics may have been a special appreciation of this greater reality behind the material aspects of life.

In his book "Psychology" McDougall refers to William James's psychological study "The Varieties

of Religious Experience " and to psychical phenomena and writes — "More than one attempt has been made to devise an hypothesis which will bring all these super-normal effects under one explanation. Of such attempts the most interesting perhaps is that of William James. He suggested that we may regard all minds as connected in some immediate fashion which permits of their reciprocal influence and of the conjunction of their powers, or, to put the notion in another way, that all mind, human and infra-human as well as super-human mind, is one and that our individual minds are but partial manifestations of the one mind, conditioned by our bodily organisms." The author read this several months after the preceding and succeeding parts of this chapter had been written, the general similarity of the conclusions drawn is obvious.

And thus we come to the question of aim or purpose in life. If we presume that creation has been by some omniscient and omnipotent Being then it is difficult to see purpose or dignity in our lives. We can only regard ourselves as the experiment of such a Being carried out for his amusement or pastime, for it is to be noted that an omniscient Being would have no need for serious experiments to widen his knowledge. Our individual hopes and fears, goodness or badness, wisdom or foolishness would be of less interest to such a Being than those of myriads of water fleas swimming around in a jam-jar containing minnows would be to us. We, being human, might have some interest in how long a particular flea would swim around before it is swallowed by a minnow, and, being human, we might even have some pity for that flea, but one cannot conceive such feelings in a Being who is omniscient and omnipotent.

But if the Being behind the veil of death is the aggregation of Great Minds that we infer then it is neither omniscient nor omnipotent, though of almost infinitely greater knowledge and experience than any human individual mind. In spite of this the Great Minds are still growing in experience, still expanding in knowledge, as life progresses and evolves and as the material basis for thought improves, or is better utilized, as the millenia roll by. Thus each life is significant and is important, we by our lives and our acts can either be forwarding or frustrating in some degree the development of such a mind entity, by our cultivation of our minute portions of mind we are assisting the development of the Great Minds. We then realise that all men are brothers through their common origin and are closely related in the deeper, and at present unconscious parts, of their minds, more than this, not merely mankind but all life is related, for in all living matter that can be examined there is evidence of some form of mind. We have the dignity that should properly arise from the realisation that our conscious minds are not only necessary for biological survival, but they are actual or potential "growing points" of the Great Mind.

On this view it will be noted that pain, disease and evil are not inflictions which some Being could prevent; they are a part of this life and world, and of the conditions in which life has been able to evolve and mind to grow. The terrible thought that these afflictions are the acts of commission or omission of a God of love is removed from our mind.

If we accept this point of view, how should it affect our attitude to organised religion? In fact, is there need for organised religion or should religion be solely

the private concern of the individual? To consider this we must discuss the group psychology of people

It is found that the psychology of a mass of individuals differs from that of the single individuals. The personal egoism and self-importance decreases, or may even be completely surrendered, and a bond of sympathy can closely unite all the members of the group. This bond of sympathy may be a person, an idea, or an ideal, if one of the latter two it usually finds expression through, or it is centred on, a person or a personified object. This group of people, while mentally united, is capable of acts of extreme nobility and goodness, or of extreme baseness and cruelty, transcending by far the general behaviour patterns of the individuals who constitute the group. It is found that the group is intensely suggestible and responds readily to emotional appeal, but it is not very sympathetic or responsive to dry appeals to the reason. The emotional appeal may be to the primitive and brutal layers of the unconscious mind, or to the highest standard of conduct that can be conceived by the conscious or unconscious mind.

While discussing this subject of crowd psychology there is one point that ought to be emphasised. The crowd is suggestible and emotional and likely to accept statements because they are made in a confident tone or with frequent repetition. But when the crowd breaks up into its individual members they may think over the matters in solitude or discuss them in small groups where the crowd-suggestion does not operate; then the logical statements and the appeal to reason will still have value, but the empty prejudice and appeals to crude emotions may become exposed, and a reversion of feeling may occur. In our present state of public ethics the man who unjustly uses

physical force, or who plays a foul game, forfeits the good opinions of his fellow-men. In time to come the man who uses mental violence, by fouling the processes of thought through the misuse of the suggestibility of crowds, will be regarded as still more despicable and much more dangerous.

It is truly stated that a clever and capable leader can sway a crowd according to his will. An important question to which psychologists have as yet no answer is to what extent the group may affect or sway the leader. In the writer's opinion not only may the speaker inspire the audience but the audience may inspire the speaker. Those who have experience as actors, orators, lecturers or preachers and so have been the centre of attention for large groups recognise that an audience can have this effect. It appears that the sympathy and support of the audience gives an added and unusual force to the mind of the speaker, so that for the time being he is endowed with a special clarity of thought, insight and inspiration. In view of the knowledge we have gained concerning extra-sensory powers it is far from improbable that in special conditions the mind of the leader should be distinctly affected by the minds of members of the group; the wisdom and powers of what may be called the group unconscious may give valuable aid.

Thus there is reason for believing that our unity with the Great Minds should find recognition in the gathering of a community for religious purposes. There is the religious support for this in the quotation "Where two or three are gathered together in My Name there am I in the midst of them". For the community spirit to be created and maintained some form of organisation and ceremony is necessary. When this organisation and ceremony is of a suitable

type it builds up a sense of community among the participants

This now brings to us the problem which arises when a religious movement is organised and has a settled ceremonial. It will be realised that men differ in outlook and intelligence, and so the organisation and ceremony cannot appeal equally to all. Both organisation and ceremony must be such as to fit in with the general good of the community. Moreover the concepts of religion are of a somewhat abstract type, yet they have to be expressed in a manner that fits in with the comprehension of the community, that is to say, they must often be expressed in appropriate but fairly concrete symbols. The symbolism may be ideal at the time of its invention but with the changes in language and the growth of knowledge which occur as the centuries roll by the aptness, or the correctness, of the symbolism deteriorates considerably. In addition there is an inevitable tendency for attention to become concentrated on the symbols rather than on their hidden meanings, and still later for the symbols to become the concrete reality. For example, at first some image of wood or stone may be a mere symbol of god-idea, then it may become accepted as a true representation of the god, and then finally the image itself may become the god. This does not occur only with the savage and heathen, for in European civilisation one can easily find examples of such occurrences where forms and ceremonies, the majesty of organisation, or the glory of buildings have become the realities, and the original purpose is largely or entirely lost.

In the light of the preceding remarks readers will realise the considerable difficulties which beset religious leaders in speaking to their communities, for their

messages should be such as can be understood by all, and should be offensive to none who have sincere minds. It will also be obvious why, after the lapse of centuries, the forms and ceremonies of a religion are usually open to criticism by those whose minds are inclined this way. A man should not expect religion to conform to his personal ideas and idiosyncrasies, and to obtrude these personal factors is contrary to the spirit of religion. Equally, however, formal religions should not become frozen religions, but the forms and ceremonies should be subject to the revision that becomes necessary with the lapse of time and the consequent changes in knowledge and modes of expression.

In this chapter we must consider the subject of prayers. To the childish mind this is the asking of favours or help from some superior Being. To the developed mind it is surely a recognition of our weakness and limitations, a recognition that from outside our conscious mind can come impulses which can affect thought, happiness and bodily health. In true prayer we have some contact with the Great Minds and from this source we can receive some help. We appeal to that which is neither omniscient nor omnipotent but which is far greater than we are as individuals, and which is so great that it can take an interest in us as an individual though we are among myriads that populate this earth. The phrase "God the Father" can have a very real meaning to us. When we were children our fathers had greater wisdom and greater powers than we had and we looked to them for help. The Great Minds are built up from all the fathers of the past and all the mothers, too. Just as formerly we benefited from the guidance and help of our fathers and mothers, so as grown-ups we can benefit from

such guidance and help from that Entity which includes all the mothers and fathers who have ever been

Finally, the reader may wonder what is the truth of the conception of God, the Creator and the Infinite One. Clearly this refers to a Being beyond the regions of scientific experience and reasonable inference. What has been discussed can well be regarded as disclosing the Hand of God, but for further knowledge one has to depend on revealed religion. This subject is one the author has not the knowledge to discuss, nor is it necessary for the general purposes of the book.

CHAPTER XIX

THE PROBLEM OF DEATH

In his book "The Anatomy of Courage" Lord Moran, the President of the Royal College of Physicians, writes on page 155 — "In peace men meet death but once or twice in a life-time, yet doctors could hardly live if it were not for the fear of death, it gets into a man's mind when his youth has gone like the death-watch beetle in old timber."

What are the bases for this fear of death? It seems that there are at least three. One is that in life there are responsibilities and duties to be carried out, death may frustrate the fulfilling of these, with consequences which may be unfortunate to those surviving. When the author had to face a serious operation and contemplate the possibility of death in middle age he found this fear to be the principle concern in his mind, and after recovery he took immediate steps to remove such anxiety by taking out substantially increased insurances. The next is that death means a cessation from any active part in the life of friends and of loved ones, and a loss of the

continuity of experiences which have brought joy as well as sorrow. Finally, death means an end to the set of experiences with which we are familiar, in the opinion of some of us an end to existence, a completion and dissolution of the individual; or, as has been shown in the later chapters of this book, a translation to a new sphere of existence.

What are the actual facts about death? The author put this question to a friend who, as a doctor, had seen much of death both in private practice and during the 1939-45 war. His comment was that, when the illness had not affected the functioning of the brain, the striking fact was the placidity of mind, and the quiet acceptance, and even anticipation, which came upon people when they knew that the end of life was near. For the individual there is usually no fear or discontent, but a peace of mind, the only concern is lest those left behind be troubled, or lest urgent affairs concerning them should be neglected. It is usual for the fatally wounded soldier to say something equivalent to "Well, Bill, I've got my packet . . . you carry on," or to tell the doctor not to bother about him, but to see to others where help can be of use. The "death-agony" and the "death-rattle" which are mentioned in literature are exceptional, and usually death comes quietly and peacefully.

As Moran states, death is not usually a serious problem for youth. Young people only fear that death may come before all the zest of living has been savoured. Thus in times of war or of pestilence, when death stalks abroad smiting down both young and old, then youth becomes avid for experience and seeks to crowd all that is possible into a short space of time, to restrict present activities for a future that may not exist for the individual seems to youth a form of folly.

When life holds no task to be done, no responsibilities to be shouldered, no close bonds of affection or no hopes for the future, then death is less feared. Old age brings such conditions and thus, as the desire for living burns low, death takes on a less forbidding aspect. Those who have led a selfish and self-centered life, or those who have deliberately refrained from the founding of a family and securing of grand-children, reach this desolate stage of life more surely and more quickly than those who have acted differently. If to die is to be reborn into a new existence then death may be awaited with impatience, if death is considered to be an end, even then it may be felt that the drama of life has been played out and it would be well for the curtain to fall.

As a man matures so his realisation of the inevitability of death should increase, but his concern at this necessary factor for the continuance of evolution should decrease.

As a sensible policy for life as well as for war one should prepare, within reasonable limits, for the worst that may happen, and hope for the best. When, within the limits thought reasonable, one has prepared for contingencies that may arise then clearly no more should be done. If they do arise then the lines on which they are to be dealt with have been established and no confusion need arise, and as they have been anticipated the shock of the events is mitigated. But having taken these steps, to hope for the best with an untroubled mind gives one a background for a happy living, and is well calculated to ensure that the best does occur.

In ordinary life this means one must keep affairs in good order; if one has any money or property it means the making of a will. The gesture of making a will is an acknowledgment of the reality and inevitability

of death, but the drawing of one of its stings. It is an occasion for most careful thought, for what is then done may never be undone. If existence continues so that as a thoughtful survivor incapable of interference, you look down and see the effects of your "will" are you to feel happy or unhappy about this action of your earthly life? Or, if you believe that your person does not survive—have you any concern with the judgment that people will pass on you when the contents of your will become effective? The making of a will removes one of the fears that come when death seems near, and the more just and fair your last testament the freer will your mind be from anxiety on behalf of your family and friends

Do not worry over tasks unfulfilled or achievements still incomplete. Life still goes on for the rest of the world, and the chances are that others will complete that which you have begun. If you have been a sociable individual then the nature of your tasks, or knowledge of what you were seeking to achieve, will be known to your friends, and as they are your friends they will do what lies in their power to realise what you would have desired. Suppose you are on the verge of some important discovery and death frustrates your endeavours; then the loss is to humanity and the fault is not with you, for you did not desire to die. The consolation is that with the lapse of time some other human mind will make the discovery and then humanity will benefit.

Death involves the bitterness of parting and this consequence must be considered. If death is the end of all, it is an end one will never realise and it is only similar to a dreamless sleep that is eternal; once dead (if this end-of-all be true) there can be no sense of loss or of sorrow. But granted that death is not an end

but only a transition to a new form of existence, then reunion with friends is inevitable within a limited period of years. The sorrow and grieving at death is for those who still remain, who remember and who know that during life the longed-for reunion can never occur.

Yet is this grief worthy of grown-up persons? If one believes that all is ended one may indulge in this sort of feeling, but it should be realised that it is sentimental selfishness, a concern over one's own loss, or a grieving over one's foreshadowed fate. If one believes in the survival of personality then surely excessive grief is only likely to be distressing to that dead friend who can see and know, but not communicate. The realisation of death should lead us closer to our friends during life, so securing a fuller life. For one who is dead there is no need of pity, his pains and struggles in life are over. Pity was required while it could be an impulse to aid him in his pains and struggles, or to help him to bear them by the realisation of your love and sympathy. Grief for the loss of a friend should find expression, if possible, in helping to take care of his responsibilities or completing the tasks he would have liked to see properly finished.

The waste of energy consumed by the fear of death can be reduced and the force redirected into the paths of social reform. Why, in a community, should one family be unfortunate and be frustrated in its development because the father dies? Surely this risk, which menaces each one of us, should be accepted by the community as a whole, then, as death closes in, no one need mentally suffer from fears for his loved ones. During life one can work to ensure that the community accepts to the fullest possible extent those responsibilities which it ought to accept. The trend of

legislation moves slowly but surely in this direction ; are you doing your share to ensure that this improvement is being carried out in a manner that is wise and effective ?

Death can come slowly, painfully and horribly. What can one say in face of this ? The subject of religion and the conception of God have already been discussed. If man has no measure of free-will then he is as nothing, a mere automaton. Granted he has free-will then he must have the choice between good and evil, right or wrong. The evil and wrong must exist and the horrors of pain and disease are a result of their existence. It is a part of evil that its consequences affect both the good and the bad, for if its effects were merely a just retribution for wrongful acts it would be a very qualified form of evil. The man of sturdy moral fibre does not refrain from sin for fear of the consequences which may affect his own person, but because he realises that its consequences are beyond his control or his foresight and they will affect many an innocent person. It is these extra-personal effects of individual acts that make the sinful person so objectionable and that should give pause to those who, from their own personal standpoint and own limited knowledge, feel they are justified in determining their own patterns of behaviour. The time will come when life will be both more full and substantially free from the horrible tragedies which now occur alike to innocent and to guilty persons. How soon it will arrive depends on *our* actions in our lives ; we can be forwarding or delaying that better time.

In concluding this chapter dealing with death and the painful forms in which it may come, it may be comforting to some to know that the human mind

appears to be incapable of consciously tolerating more than a certain degree of pain. The terrible afflictions that the healthy see in those maimed or diseased are felt less by the sufferer than is supposed by the onlooker, the fearful groans of the desperately ill are usually made solely by the body and the unconscious mind.

CHAPTER XX

REVIEW AND CONCLUSION

THERE now remains to review very briefly the subjects surveyed in this book and to amplify these where it may be necessary.

The baby does not come "trailing clouds of glory" to suffer the corruption of this earthly life. He comes having ingrained in his body and mind the glories of the ascent of man from the most simple form of animal life to his present degree of perfection. As month follows month, and year follows year, the new unit of humanity grows in bodily complexity; immature muscles grow and are ultimately sufficiently strong for the required service, and then the baby proceeds to use them, whether taught or not; the growth and inter-relations between nerve fibres become more complicated and open up fresh possibilities of action and behaviour; glands in due order increase or decrease in size and activity and regulate growth and the tendencies towards emotional reactions and general behaviour. There is in fact a general pattern of biological flow and development that is common to all mankind; in individuals some aspects of the development may be more or less intense, may be early or may be delayed, but within limits they are present in all persons. This realisation that physically and psychically we are all fundamentally alike is

important, and should prevent our feeling greatly superior or greatly inferior to our fellow creatures

“As the twig is bent so the tree is shaped” applies very particularly to the early months and years of life. The general pattern of behaviour is laid down in the first five to seven years. Given an understanding of the flow of development that is set forth in the early chapters of this book we can avoid the deforming of the tender plant. The reshaping of the malformations of personality arising during this early life is not impossible, but it is certainly a difficult and time-consuming task.

It is not practicable to give a series of recommendations and a regimen for the training of children from birth onwards. In view of the differences in human beings, parents and children, what is desirable in the positive sense is best left to the carefully weighed decisions of the parents. The wise parents will realise that the important and very complicated subject of rearing the baby is not one that is given by intuition; to listen to advice from specialists and to read books on the subject is an act of wisdom. There is however the need to apply one's own careful judgment to claims made by enthusiasts for this or that procedure until they have received the support of a substantial section of reliable authorities. What has been shown in the chapters on the development of the baby's character are the actions one should avoid. Our duty is to interfere to the minimum extent and to realise that during early life the most effective education is given by the atmosphere and example of our own living. The love and admiration of children can be a stimulus to our individual progress towards a better life. The most terrible deprivation for a child is that of affection, most of the faulty characters in life are reacting to

affection-hunger and to affection-starvation during childhood. The most cruel treatment of a child is wanton and unjust forms of discouragement ; the deforming of its nature by the implanting of an inferiority complex. Ridicule should *never* be used with children and rarely with adults ; it is a cruel and deeply wounding weapon.

It is perhaps necessary to state that while adults may understand the psychological background of the child's behaviour and the phases through which he is passing it would be both foolish and dangerous further to discuss the matter with a precocious child, or for them to show too openly their knowledge of the situation. This knowledge is solely for adults and their guidance and, as already stated, a child must live through each phase with the minimum of interference.

The child is not our toy, our purely private possession but he is a new unit of humanity whose actions while living will be helpful or otherwise to the great adventure of life long after we have ceased our contributions. This we must clearly realise, both for the sake of the child and for our own happiness in the later years of life. The process of education is discussed in a chapter, but it must be clear in our minds that it begins at birth and should continue to progress through the whole of life ; and it requires to be directed with wisdom all the time. The widening of the interest and affection of the individual is a social necessity we must not ignore.

It seems both deplorable and a waste of the possibilities of life that there should not be more sympathy and understanding between adolescents and adults, the fault is one that mainly rests with adults, and in avoiding the fault adults will gain. The subject was

therefore discussed in the chapter dealing with adolescents. It is a fault of scholastic education in Britain that it does not appear to deal with this problem. The authorities in U.S.A. appear to be much more progressive and helpful. A mental hygiene service for students was inaugurated at Yale University in October, 1925, and in 1942 a most interesting survey of its work was published under the title "Mental Health in College," by Dr. Clements C. Fry. In 1938 a number of college courses dealing with marriage were in existence and an interesting report about them was given by Ernest R. Groves, Professor in the Sociology Department, University of North Carolina, in *The American Magazine* during 1938. While in U.S.A. generally the marriage break-down rate is increasing towards 50 per cent. Professor Groves claims that the marriages that have been contracted by his students during the past fifteen years have *all* remained intact. Thus with proper education in life, and with a full appreciation of the possibilities and difficulties of marriage it is possible to minimise or to eliminate the personal and social disaster of marriage failure.

The following are a few of the important points made by Professor Groves. Too many people just drift into marriage instead of making the decision after intelligent consideration. The engagement should be regarded as an honest agreement that each is then in love with the other and desires to learn if the love is more than sex attraction, that is whether they are likely to be good companions for life. During the engagement the boys and girls should talk frankly about finances, family histories and difficult members and any serious illnesses. Any unnecessary confession of past acts is considered to be ridiculous and harmful to the atmosphere of determination to make a success

of the joint life , it may do much harm, for the confessions may be suspected to be only partial. If one discovers that to him or her the other is not the Grade A individual, then the best thing is to terminate the engagement so that each can find someone who to her or him is Grade A. He strongly advises against premarital relations because they are so likely to give a false impression that two persons are not properly adjusted , adjustment always takes time but is nearly always achieved in marriage when both partners are mentally healthy. He remarks " For years teachers have been using the ' scare ' system to encourage chastity, and it hasn't worked. Young people are much more apt to put on the brakes before they get to the curve if they realise that what they want eventually is happy marriage , that unless they work for it, by exercising complete self-control, they may wreck their entire lives "

Incidentally adults should note the term " young people " used in the preceding paragraph. This is a proper description to use. The term " youth " so often used by older folk has an atmosphere of condescension that is both galling and unfair to those who are no longer children and who are properly serious about their status as new members of the grown-up community.

An example of the failure of education with respect to adolescence came recently to the attention of the author. Among eleven young men who had successfully completed a very difficult technical course two failed to pass the Selection Board for Commissions because they had a " Sixth Form outlook " , their public school education and sixth form responsibilities had produced an excessive self-confidence, and authoritarian outlook, and feeling of superiority that may

have seemed satisfactory in the special atmosphere of the school, but that was not suited to authority and leadership as a man among men. There had been some fault or neglect in the training of good material, it was probable that after a period in the ranks one would qualify on reconsideration, but the other was not likely to re-adjust his ideas

It is clear that for adolescents some effective substitute is required for the education and training given by the initiation ceremonies of primitive races. It must be allowed that to some degree young people must learn from hard experience, but with suitable instruction the phase of adjustment to adult responsibility and outlook can be more smooth and less painful

During the period of adjustment between childhood and manhood the mind is keen, enquiring and either idealistic or iconoclastic. The need for an appreciation of the structure of the mind and for sound processes of thought is very great. These subjects are dealt with in four special chapters and in remarks later in the book. Above all, it appears to the author that two truths ought to be grasped. The first is that *an* explanation of an occurrence does not mean that it is the *complete* explanation; thus to infer that deductions from *an* explanation are inevitably correct may lead to very grave error. Secondly it is acceptable to our present cast of mind that the more simple is a reasonably adequate explanation of phenomena the more likely it is to be true. As a corollary we also tend to seek for the fewest possible factors in the causation of phenomena. In many cases and particularly in those concerned with the life and mind it may well be that complexity in explanation and multiple factors in causation are required for a reasonably true appreciation of phenomena.

Because clarity in thought can be so essential for mental health it is worth while to amplify this subject. A general rule was formulated by the 14th century scholar, William of Occam, to the effect that when several conflicting explanations are available one should accept the one that is most simple from the group which are all of equal probability, "Hypotheses (explanations) must not be multiplied without necessity" In application this has usually meant that when phenomena can be explained in various ways one explanation has been selected and stretched to cover the total causation, and the conception that there may have been multiple factors in the causation has not been adequately explored This produces a science which appears neat and tidy, but that may not be accurate. For example, the biologist A. Weissmann in the late 19th century rejected the idea that the inheritance of acquired characteristics could have any part in the evolutionary changes of life because it was inconceivable to him that the bodily state could affect the "germ-plasm" of sperms or ova. With more modern knowledge it is probably correct to state that to modern biologists and biochemists it is almost inconceivable that the totality of bodily conditions should fail to have some effect on the delicate balance, and complex structure, of sperms and ova; it does not follow that the changes will be such as to reproduce the acquired characteristics in the bodies which develop from these sperms or ova, but it is certainly not inconceivable Without doubt the human mind in past centuries was facing such immense difficulties in the exploration of natural phenomena, and in seeking explanatory "laws," that the utmost simplification was necessary and Occam's Razor served a valuable purpose. After five hundred

years of scientific development this simplification is not so necessary with the slight or large errors it may produce, a wider realisation of multiple causation, especially in the fields of biology and psychology, can lead to a less dogmatic but a more sound science.

Mental health and happiness require that the differences between individuals due to sex should be appreciated, and that the proper significance of sexuality in the total life of the individual should be estimated. The ideal possibilities of life cannot be achieved if realities are ignored, and this applies to sex as to other matters. Reality, for example, includes the fact that the male is, in general, the active and questing human, the one most stirred by the impulses of the chase and of curiosity. This means that man usually has the stronger sex impulse and the more intense sex hunger, and that he is more prone than woman to sexual adventures. It should also be noted that the person who supposes that love and affection cannot exist except with strict monogamy is gravely mistaken; the influences of chase and curiosity undoubtedly at times lead men and women to pre-marital or extra-marital sexuality in which love and affection is not necessarily engaged.

Someone very wisely said that a man needs to find in his wife four different persons, the comrade, the mother towards himself, the house-keeper and the mistress, he who has this type of wife almost certainly remains monogamous, for in her he finds the complete mate. The woman who, owing to faulty education, or lack of mental health, cannot attain this completion of sexuality undoubtedly is the more likely to find difficulties in her married life. A woman needs in her husband a protector, a comrade, and a lover, she needs for a sense of completion the

romance and thrill of repeated courtships, the sense of power arising from being the valued object of pursuit and of being able to cede or refuse the desired favours. There is a valuable lesson for all humanity in the novel, "Man Alive," by G. K. Chesterton, the hero leaves home and travels from place to place around the world seeking the ideal home, and also courting afresh and marrying at each place, finding, after circling the globe, the perfection in his own home and his own wife; and when his repeated bigamy was alleged it proved that in each place he met his wife afresh, courted her again and remarried.

Recently the author heard of a domestic tragedy. A man had joined the Freemasons and his wife found that some of his absences which she had believed due to masonic activities were in fact devoted to a love affair. She therefore decided to punish him by complaining to his Worshipful Master, hoping that it would deprive him of the masonic association that he so highly prized. This course was likely to shatter any hope of a resumption of marital relationship and happiness. If, on the other hand, the wife had sought the advice of the Marriage Guidance Council, and had made a determined effort to prove a good wife, it is likely that the marriage would have become more full and happy than before, and she would have found that she had a good husband.

For mental health we need a sympathetic understanding of other people. It has truly been said that the basis of all true morality is sympathy, and that without sympathy all moral obligations and duties to others are mere emptiness. The tendency to sympathy is one of our natural instincts, and from infancy onwards it should be an important part of education to develop a proper measure of sympathy

with the needs of other people of all classes and all nations. The chapters on patterns of behaviour, delinquency, and mental health should have contributed towards our capacity for true sympathy with others. Moreover we have to appreciate that simple logical thought is not the only reliable guide to action, and this is shown in the chapter on the conscious and unconscious mind. Great mental stress may arise from the death of others or from fear of our own death, this subject has therefore been discussed and its implications explored.

With the maturing of the mind some sort of philosophical basis for life is sought by most people. From the chapter dealing with religion one arrives at a knowledge of the existence of minds beyond the material order of our experience. It is certain that many of these discarnate advanced minds will co-operate, thus forming great minds, superior to any individual human mind. This co-operation is also sure to have progressed so that there will be, in effect, one all-important fused mind which has the greatest grasp of the ultimate values of life, which philosophers consider to comprise goodness, truth, beauty and affection. This Universal Mind will also have its conception of purpose and the lines of development that constitute progress towards this perfection.

Accepting the well-established facts of psychical research, we know that individual minds persist and they may be childish and mischievous, as in poltergeist phenomena. Surviving minds and grouped minds will not all be wise nor benevolent, nor will they all accept a universal standard of significance in behaviour and progress. The nineteenth century rather scouted the hierarchy of "spirits" from the demons and the Devil to saints and angels. That

there can exist spirit forces of both types, some fulfilling what we conceive to be the purpose of God, and others who are opposed to it, is a reasonable inference. In connection with mysticism and magic *an* explanation has been found in the individual or group illusions of human minds, one may doubt if this is the *complete* explanation and one may anticipate with reasonable certainty that just as a residue of "spiritualistic" phenomena have been found to have reality so will a residue of mysticism and possibly of "magic" also prove to be "real"

The subject of intuition has been discussed several times throughout this book. Some intuitions almost certainly will emanate from this extra-terrestrial source.

In this concluding chapter we must consider the old cliché, "Human nature never changes." This is one of that devastating group of half-truths that cause so much trouble in discussions and in thought. Examine the statement in its bareness and it amounts to a simple refutation of one of the most fully established facts of science, that of evolution. So in its crudity it is not true. It may be, however, that the content of character traits known as "human nature" has such a slow rate of change that (from the time-scale judged by our lives) the statement is substantially true. There is, unfortunately, very little difficulty in demonstrating that human nature can change by regression to more brutal and primitive types of behaviour, we have seen in existence a German government which, as deliberate policy, has decreed the extermination of millions of people and which, in fulfilling this policy, has developed in many of its people what most other people regard as ghastly and inhuman sadism. Human nature can regress in all of us, and those traits in humanity that in quiet and

lucid moments we know to be most advanced and desirable are the first to go. There is a medical aphorism applying to bodily or mental ill-health, to degeneration, or to intoxication by drugs, "Last to come is first to go", the progress of evolution is reversible and devolution can be very rapid. Humanity does change for the better also, in its conscious use of the powers of reason, and of intuition and sympathy. To indicate the growth of the powers of reason it suffices to indicate the impact of scientific modes of approach, which only date back some four or five hundred years; while the growth in humanitarianism is yet more recent, for the past hundred years has seen first the abolition of slavery, then the increasing measure of sympathy with peoples of different classes, colours or cultures, and then the extension of this typified in societies for the prevention of cruelty to animals.

Thus human nature does change and its rate of change can be tremendously expedited as the conscious mind is enlisted in support of progress. Without doubt the twentieth century, with its developing interest in the subject of mental health, will be a turning point towards a vastly greater rate of progress, a speeding up of the change in human nature for the better.

Useful definitions of pleasure, joy and happiness are given by Dr Hadfield in his book, "Psychology and Morals". Pleasure is the feeling that should accompany the expression of the instincts. In normal persons this applies, in those of warped natures owing to some misfortunes of life the expression of some instincts may not give pleasure and may even bring pain. Joy arises when the expressions of the instinct fits in with the general pattern of life that we believe to be right and proper. Happiness is the state achieved when our activities accord with our totality of organised body.

and mind , the greatest happiness is when the activity is not only in relation to our personal interests but also to those of the rest of mankind.

The destroyers of mental serenity and usefulness in life are fear, the feeling of guilt, and the sense of sin. We are all sufferers from an unnecessary amount of fear. It is a shocking but true statement that many people for selfish purposes trade on this sense of fear in humanity and deliberately build it up. The "science" of advertising and publicity is often the use of means for implanting some fear, and then offering some specific claimed to remove the danger. The patent medicine industry, for example, is largely based on this type of publicity.

Because some persons have a fear of hypnotism a few remarks on this subject may serve a useful purpose. A normally healthy person cannot be hypnotised against his will, and a person who has been hypnotised cannot be made to carry out any action whatsoever. To deal with the second point it appears that while a hypnotised subject will conform to a very wide range of instructions, and carry out actions that he certainly would not carry out if in conscious control of himself, yet if ordered to perform any actions that are contrary to the fundamentals of his character traits he refuses. The reader will remember the quotation from Jung that referred to "dominants" in the unconscious which limited the control that could be exercised over the shaping of the mind, and this is an example.

For hypnosis the subject must fix his attention very completely on some bright object, and relax completely as if going to sleep, and during this period the hypnotist keeps a flow of comment ; the fatigue due to this concentration has the result that the subject "goes to sleep" except for that aspect of attention that is

still given to the remarks of the hypnotist. The conscious mind sleeps and the unconscious mind takes control, paying attention to the hypnotist. Freud originally used hypnotism in his psycho-therapy, but developed the technique of psycho-analysis because he found that more than half of his patients could not be hypnotised. Persons of a distractable nature, or of low powers of concentration, cannot be hypnotised, nor can those in sound bodily and mental health. A horror of hypnosis is induced in some people by a tale of Edgar Allen Poe concerning a dying man who was hypnotised and kept alive, until after a long time he was freed from hypnosis, and then his body at once fell into slimy decay. This has no relation to reality, a person who is hypnotised and not awakened by the hypnotist slowly passes into a state of normal sleep and then awakes. It must be noted, however, that hypnosis should only be used in special circumstances and by a doctor, it encourages the dissociation of mind which has been discussed in Chapter VIII. Hypnosis is closely related to the intense suggestibility of the young child; this suggestibility is biologically necessary for infants and young people, but it is a quality which should decrease with age and disappear as the mind matures.

Another fear is that of insanity. It may be a quite baseless fear, for example when one starts talking aloud to oneself, one knows that this is popularly supposed to be a sign of insanity. Actually talking aloud to oneself may be a means of preserving sanity. Already in the chapter on psycho-therapy the value of confession has been explained. If, owing to unfortunate circumstances, one cannot find anyone with whom to discuss matters, then talking aloud to one's self is a substitute which has its value. Thus talking to

oneself may be a sign of sanity and not of insanity. The fear may seem very real owing to thoughts or actions which it is realised are not consistent with your ideas of sanity, if this be so it is clearly necessary to get skilled advice as soon as possible. One should realise, however, that only about 10 per cent of the insane have any "insight" into their condition, and it is this 10 per cent who offer the best prospect of early cure. Insanity may of course be due to disease of the brain, but such a form of insanity is not inherited. All that can be inherited is some measure of mental instability, so that stresses which an ordinary mind can tolerate produce serious repercussions in the subject. This is a limitation similar to the man with constitutionally weak ankles; this man, having sense, can avoid jumping down from walls, and his limitation need be only a minor handicap in life. The person with a family history of instability needs to recognise that for effective living he must avoid so far as possible placing himself in situations of special mental stress, or if they arise he must at once take "avoiding action" and keep his emotions under reasonable control.

The feelings of guilt, or the sense of sin, often derive from very childish layers of the mind. They cause intense unhappiness in some, and are a background of unhappiness in the minds of many. This has received some discussion in the chapter on psychotherapy, and without doubt for those who suffer from these feelings the first step is to discuss the matter with some person who has adequate psychological training.

In the past "sin" has been too closely associated with sex, so that to many people sin has come to connote sexual conduct of an irregular nature. During the years 1922-1938 a conference of priests of the

Church of England made a prolonged enquiry into the teachings and doctrines of the Church. This conference deplored the too close association of sin with sex, their definition of sin was an offence of the individual against the brotherhood of mankind.

The objectionable nature of sin is that effects are not confined to the individual sinner, but the consequences may spread to an extent which no man can foretell. The man who protests that he is entitled to freedom and to do what he will often does not realise that much more is at stake than his own freedom of expression or his own future suffering, it is the affecting of others which he ought to visualise and weigh in reference to his own convenience, desires or impulses. These are three examples of great and evil sinners: the men who destroy in others the faith they have in truth, justice and goodness, the men who shatter some person's irrational ideals and guides in life just to show their own power or intelligence, but who do not replace these ideals or guides with better ones, the men who by cunning, trickery, or falsehood prey upon their fellow men by their activities in industry, commerce, the professions or politics.

Happiness is most firmly established where there is a purposeful life. That there is purpose in all life has been shown in a preceding chapter. We are limited in our understanding and cannot hope to grasp the ultimate aims and purposes of which we are a part. Our share may simply be that of continuing the stream of life, and of contributing as best we may towards improving the conditions of life for our fellow men. This in itself is serving a great purpose, for without the efforts of the great majority of mankind exceptional men would not have the conditions for the exercise of their genius and the rate of progress would be slow.

Or it may be that our endowments of mind and body may call upon us for efforts conveying great benefits to mankind, this may be by creative thought, by guidance of others in the way of life, by ministering to the difficulties of our fellow men, or by producing that which is helpful or beneficial to them in giving a fuller or better life.

As individuals we have to learn to control that personal selfishness and sense of self-importance which may have been of value in the past, but now is becoming archaic. We have to work as members of a team. The ultimate demand from each one of us is that he shall give to mankind according to his full capacities, and the ultimate right of each one of us is to receive from mankind according to his needs.

How limited and restricted we are as individuals will have become clear during the course of this book. Vastly, and without our knowledge, we are influenced by the unconscious. The proper manner of living means eternal vigilance by the conscious mind to ensure that we are not led astray by wrong feelings and "false thinking."

The problem of the guidance of mankind is a serious one. This guidance must rest in the hands of individuals who have to some degree the imperfections of the conscious and the unconscious mind which we have discussed. When prejudices from the unconscious mind or faulty thinking occur in the leaders of mankind the results can be disastrous. One has only to read carefully the speeches of politicians, the articles of those who write to guide the public, the books of specialists on this subject or that, to realise the blindness and prejudices that are at times affecting the judgments of the persons concerned.

In one way or another these risks of disaster will have to be removed. The world is becoming more closely integrated and the effects of errors more serious. Men and women having high position or great responsibilities must realise that they inevitably have their idiosyncrasies and limitations. The executives of the business world are often those who have risen by qualities other than capacity for objective thought and a wide vision of the possible consequences of actions both for themselves and for humanity. Given this realisation then the way is opened for some form of control. Mankind has reason and can overcome these limitations by the appeal to reason and full information that must become more and more its only guide.

Ideally the prejudices and limitations of individuals can be overcome by the use of committees. In practice this often does not obtain. Moreover for the affairs of life quick action based on decisive thinking is sometimes necessary; that is to say the direction must depend on the decisive thinking of one or of very few men.

Possibly for our times the following method of procedure might be necessary. In every large organisation there must be executives whose capacity for decisive thought is usually reliable. To help or to criticise them there should be a small body of persons whose function is that of analytical and creative thought. As the executives come to reconsider matters on which the "thinkers" have found them to be at fault, or prejudiced in thought, so, slowly but surely, will the prejudices be removed and the tendencies to faulty thinking be corrected.

In the past the "thinkers" for mankind have only managed to establish themselves, and secure some

measure of attention, after immense and wasteful efforts. In some not too distant future humanity will realise the value of such persons and will seek out and prize those few who can render it this essential service.

This book should have achieved certain objects. The reader should have acquired more insight into his own personality so that he may secure a more happy and more effective life both as an individual and as a member of a community. With the wider understanding of other people, and especially of children, he should know how to avoid being either unjust or a handicap to them. When people are suffering from mental ill-health he should be able to recognise their need and to secure help from the doctors and psychologists who are available, and to advise caution when obviously quack and unsuitable methods are being used by those of limited knowledge. In the unfortunate case where other help is not available he will himself be able to give some help and guidance in simple cases. Where he has to work with, or live with, persons who are neurotic, the appreciation of their misfortune or mental ill-health will give some measure of tolerance and help in accepting these very real handicaps in life. Another object of the book has been to show that life, to its end, generally has interesting and progressive possibilities which can and should be explored. If these objectives have been achieved to a reasonable, though necessarily incomplete extent, then the efforts of the author have been well worth while, if they have not been achieved then the author tenders his apologies to the disappointed reader.

POSTSCRIPT

Some guidance to readers who may desire to pursue the study of psychology and life still further may prove helpful. A long list is not given as such lists dealing with special subjects can be obtained from the National Book League, book lists existing for psychology, industrial psychology and educational psychology. The address is 7, Albemarle Street, London, W 1.

As an introduction to the older psychology dealing with the conscious mind a most pleasing and readable book is "Talks on Psychology and Life's Ideals," by William James (Longmans, Green and Co.). This book was first published in 1899. This can be followed by reading "Psychology. The Study of Behaviour," by William McDougall (Williams & Norgate, Ltd) This was first published in 1912. A book that will then prove of interest is "The Psychology of Insanity," by Bernard Hart (Cambridge University Press). This book was also published first in 1912. It is a short but very readable book that deals with dissociation, complexes, mental conflicts, repression and projection in a very clear manner.

Following this a very interesting account of the development of psychology is given in "A Hundred Years of Psychology," by J. C. Flugel (Duckworth, 1933). Then the whole field of psychology is surveyed in "General and Social Psychology," by R. H. Thouless (University Tutorial Press, 1937).

As an introduction to psycho-analysis there is a masterly and brief account in "Introduction to Psycho-analysis," by J. C. Flugel (Gollancz, 1932) This can be followed by "Psycho-analysis and its

Derivatives," by H. Crichton Miller (Thornton Butterworth, 1933). A book that should then be read is "Worry in Women," by Amber Blanco White (Gollancz, 1941). It is full of excellent illustrative examples of psychological problems taken from life, and it will be read with interest and profit by all who have found the author's book worth the reading. The title is perhaps not happily chosen for the book deals with psychological problems that affect children and men as well as women.

In connection with child psychology a very recent book is "The Natural Development of the Child," by A. H. Bowley (E & S Livingstone, 1942). This book also gives lists of books for further reading on the various aspects of this subject. Another book that certainly ought to be read is "The Intelligent Parents' Manual," by F. Powdermaker and L. I. Grimes (Hennemann Medical Books, 1944). Its subtitle is "A Practical Guide to the Problems of Childhood and Adolescence," and it very adequately fulfils this purpose.

Two books dealing with the problems of sex, love and marriage are "Five Phases of Love," by Elizabeth Sloan Chesser (Herbert Jenkins, 1939), and "Sex and Citizenship," by Edward F. Griffith (Gollancz, 1941). These are both written by medical psychologists and embody the fruits of their vast case-experience. They will prove of immense help to all who desire to secure clear and healthy views on these important aspects of life.

The book dealing with right thinking that must be read is "Mind in the Making," by J. H. Robinson, which is available in the Thinkers' Library. Another excellent book is "Thinking to Some Purpose," by Susan Stebbing, which is issued in the Pelican books.

An entertaining and informative book dealing with masculine and feminine psychology is "In Defence of Women" by H L Mencken (Jonathan Cape 1923)

The book on "Psychical Research" by Sir William Barrett (Williams and Norgate) gives a well-balanced account of this subject up to 1911. It has a special chapter dealing with water-divining and the dowsing rod.

In connection with religion an interesting book is "Psychology and the Religious Quest," by R B Cattell (Nelson, 1938). The chapter in Prof Flugel's recent book, "Man, Morals and Society" (G. Duckworth & Co, 1945), dealing with the problem of religion, is also very relevant; the other chapters at the end of this book dealing with moral progress, political attitudes and the problem of war and peace ought also to be read.

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